also an iron will that is amply sufficient to control the people, what else in the world *is not* dangerous? Is a rebellion to be preferred to it? Is the intervention of some foreign power preferable? Will the sluggard of the so-called 'moderate' *suggest a more 'harmless' weapon* than the one invented by a 'man of yesterday' who has thrown him in the background by his active, ceaseless, self-sacrificing IMPERSONAL WORK?—save perhaps his hackneyed method of 'lecturing' and 'luck-touring' for years after years and posing as a shining little god having nothing to do but receiving the 'homage' of the ruled and then the 'honours' of the ruler? Poor soul, he cannot DRAW a line, much less a LONGER line; he is able only to '*measure*' lines drawn by GANDHI on one part and the Government on the other, and even his 'measurement' is faulty owing to his 'blindness'!

(*h*) Had the Moderates not sufficient time at their disposal to test the weapon of 'political agitation confined to the educated few'? Can they deny this fact that it is *after* their agitation carried on for nearly half a century, nay *after* the frequent acknowledgments by the Government, of India's loyalty and India's *exceptional* services, that the

THE

POLITICAL GITA

OR

THE PHILOSOPHY OF LIFE

Applied To Politics In General and Indian Polity In Particular

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FIRST EDITION—5000 COPIES

unprovoked and wholesale slaughter of the most devoted and obliging Sikhs took place in the Punjab? Is it not a fact that notwithstanding the innumerable sweet promises repeated from time to time since the Great Declaration of Queen Victoria, with a view to silence the foreign critic and to lull the Indian prattlers of Politics to inaction, the actual treatment is growing worse every day? Have not the 'Moderates' themselves complained—and complained in bitterest terms—of this inconsistent conduct of the ruler? Have not they the eyes to see that even after the instalation of the much boasted 'Reforms' there has been 'firing' at several places ? Are they so brainless as not to understand the FACT that it is the HEART, the mentality and the intentions of the giver of the so-called reforms that matters, not the LETTERS of a constitution?—that, so long as the ruler is not made to FEEL the strength of the ruled, he would never treat them as his equals, that the acknowledgment of an equal status on the part of the ruler prerequires an EQUAL STRENGTH in the ruled, and that unless the ruled conclusively PROVE their strength, any right given to them by the ruler, to all appearance as a token of his liberal-mindedness, can be openly withdrawn before long or be rendered useless for all practical purposes.

परांपरं वा न च मे कदाचित् मध्यस्थभावो हि न चारिमित्रम् ।
हिताहितं चापि कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥
न धर्मयुक्तो न च पापयुक्तो न बन्धयुक्तो न च मोक्षयुक्तः ।
युक्तं त्वयुक्तं न च मे विभाति स्वरूपनिर्वाणमनामयोऽहम् ॥
मूर्खोऽपि नाहं न च पण्डितोऽहं मौनं विमौनं न च मे कदाचित् ।
तर्कं वितर्कं च कथं वदामि स्वरूपनिर्वाणमनामयोऽहम् ॥ [illegible]

My action is not guided by considerations either of friendship or of animosity, nor is it inspired in a mood of apathy towards men and events. Motives of Utility do not govern me. All concepts of Buddhi—'Right and Wrong', 'Good and Evil', 'Freedom and Necessity', 'Knowledge and Ignorance',—do not exist in my spontaneous 'Becoming'. I am the self-existent luminous One.—*Dattatraya the Seer*

हमने हर परदा तुझ माहे जबीं देख लिया,
अब न कर परदा के अय 'परदानशीन्' ! देख लिया !
हम 'नजर बाजों' से तो छुप न सका जानेजहाँ,
जिस जगह जाके छिपा हमने वहीं देख लिया !

O Thou Hidden One! We have at last unveiled You and seen Your Naked Self so long concealed behind the trappings of emotion, intellect and illusion. It will not avail You to play Hide and Seek with us, Your ardent lovers, for we, the sharp-eyed ones, have fathomed Your ways and have caught You in your very attempt to conceal Your amorous presence, O Ye ever-dancing Queen of Cosmos!

—*Mystic Akabar Shah*

(6)

It is the 'right' of the ruler to outwit the intellectuals of the subject race, with all sorts and grades of 'fallacies'; for *the intellectuals can be conquered only by intellectual weapons*, as their acknowledged guide is Logic,—logic the *servant* of the soul, but the *law-giver* of the mind, logic which never was and will never be *unerring*, logic the stumbling block of intellectuals of every community.

It is the 'right' of the ruler to use the weapon of 'fallacies' of logic to beat the intellectuals of the subject race, nay even to secure their co-operation in the very act of seducing their own mother (land) ! Oh the poverty of the soul of the logic-bound fools of India who not only bear the spectacle of their Mother's seduction, but also help the seducer in the very act,—aye aye they go further and attack and frustrate the faithful brother who strives to protect their mother's chastity!............I confidently say, so long as ONE such son lives in India, Indians DESERVE to be shot, massacred, humiliated. Thanks to the Britishers who are the unconscious administrators of divine justice !

The ruler has a 'right' to *live* and therefore has a 'right' to use the weapon of fallacies,

FOREWORD.

There is but one Song, the Song of LIFE.

This Song manifests itself in different forms such as the *song of love*, *the song of politics*, the song of war, the song of philosophy, the song of science, the song of creation, the song of destruction, the song of labour, the song of music and a million other songs.

The Seer sees a common principle in all these different manifestations of One never-ceasing Song.

* * *

I who am no politician, no patroit, no theorist, no member of any school, no disciple of any leader or Master—I take delight in listening to the Song of Life in its multifarious moods and forms. Through the Song, I *try* to see and understand the Singer.

Nor have I aversion for the song of the robber, nor of the plotting diplomat, nor of the prostitute, nor of the weakling, nor of the hypocrite.

For five and twenty years have I listened to the songs of *priests and preachers, scholars and reformers* and have noted the psychology of these singers.

Recently, the song of politicians has begun to attract my ears. To many lands do these singers of politics belong. Britain leads, others follow.

nay even the weapons of warfare. Under peculiar political situation created by himself, his life demands 'dependencies', not 'equals', nor 'partners'. The 'dependencies' too have a 'right' to *live*. Let not the world be deceived by one party or other.

Let the world know that one party fights with the weapons of guns, bombs thrown from aeroplanes, massacre of women, children and armless peasants assembled in a fair, and by laws most suited to its interests—laws framed by *one* party of the war but to be executed by the slavish members of the *other* party. Let the world also know that the other party fights with the only weapon of non-violent Non-co-operation which means only the *refusal* to co-operate with the opponent in the said oppressions, merely *refusal to be instruments of self-destruction.*

And let the world at large know-if at all it cares to know, if it has any sense to 'understand', if anything like sympathy for men still exists in the twentieth century world—then let the world at large know that even *this* refusal on the part of the Indians is loudly proclaimed as an inhuman and bloodthirsty act and a crime! And the world sees the 'Tamasha' with a cool head—as if all this was a mere show of a Cinema! O the hypocrisy and the heartlessness of the world!

Britain leads and others follow to sing the song of politics wherein are also heard the jarring notes of Imperial Germany, Communist Russia, Republican America and Spiritual India. I hear these discordant melodies for the first time in life and it is my wish to KNOW individually all those who make this music. I am not one of those who, maddened by the music poured forth spontaneously by an impassioned soul, fall in love with the singer without *understanding* the heart that sent forth the song.

I neither love nor hate any of these singers United for a common song, they raise a chorus for me. Even the sight of the intriguing diplomat or the oppressed subject-race does not stir indignation or pity in me who consider them as necessary fragments of a thing I want to enjoy.

And in my search of the heart of the singers I will not be 'considerate', 'merciful', 'modest' or 'emotional

I have an ear and an eye for the 'good' as well as the 'evil' side of an individual or a group. My senses of hearing and seeing have been vivified by philosophy and religion. What my ear hears, my eye examines before the tongue gives it expression. I have heard, seen and studied the ancients and the moderns. I enjoy their wisdom as well as their follies without 'contracting marriage'.

* * *

I shall begin by giving in outline the views of the latest thinkers on politics.

On account of geographical, ethnic and economic causes, mankind is divided into national, racial and class groups.

These various groups carry on a perpetual war with one-another for power and self-aggrandisement. The stronger groups conquer and dominate the weaker groups and exploit them for selfish individual ends, till they themselves are overpowered by still stronger, better organized and more efficiently equipped combinations or die of degeneration resulting from luxurious habits–the natural consequence of affluence.

The history of mankind is, therefore, a record of continuous struggle for hegemony and power, among the groups composing Mankind. It is a record of conquests and enslavements, of races victorious and vanquished, of empires created and smashed.

Neither philosophy nor culture nor civilization has been hitherto able to retard the ceaseless process of war and exploitation in human society. On the contrary, wars and conquests have been made in the very name of culture, religion and civilization.

In the past ages when religious sentiment was strong among the people, Religion was made the excuse for starting campaigns and annexing territory. In modern times, Civilization is made the excuse for carrying out imperialist designs and programmes. The powers on both sides claimed, during the last European War, to fight in the interests of Civilization, though all know that not LOVE for

Civilization but LUST for wealth and territory inspired the belligerents to War.

* * *

A false political philosophy and an inefficient understanding of the first principles of Social Biology on the part of those who lead the destiny of nations are the root cause of group conflicts and also of the present world-wide chaos.

Perhaps they do not understand that mankind is a living thing with a living mind and a living consciousness. Being an organic thing, mankind is subject to laws governing organic life. Mankind must therefore develop homogeneously. It is the fundamental law of organic life that its individual parts grow or decay simultaneously. No one part of mankind can, therefore, develop or decay without exercising a corresponding effect on all the other parts. The interests of various groups constituting mankind are therefore identical; with the prosperity and the strength of one group are involved the prosperity and the strength of other groups; with the misfortune and the weakening of one group are involved the misfortune and the weakening of other groups.

The Diplomat and the Militarist who see in conquest and acquisition a means of self-expansion for the group to which they belong betray tragic ignorance of the fundamental concept of group life. Instead of endeavouring politically to bring together all groups for organizing collective efforts for their collective upliftment these 'Patriots', 'Nationalists', 'Jingos' inspire peoples with false ideals, stimu-

late group-hatred and war ardour among them and lead them to wars of exploitation.

Conquest and exploitation result in demoralizing victorious races in the long run. Misled by a false philosophy of Progress, they persist in expanding their conquests. The fever of economic and territorial greed progressively enfeebles their racial morale which formerly helped them to conquer and domineer. The constant use of force which they are required to make to suppress the 'revolts' of vanquished groups struggling to be free, brutalizes the victors in the long run.

Politics worthy of its name should endeavour to overcome the antagonism existing between various human groups. Politics should contrive to create a co-ordination of effort among the groups to suppress the anarchic instincts and tendencies of aggressive groups

Politics should help to develop and accentuate the co-operative impulses, more or less latent in each group, and should work, through propaganda, education, organization, work and political artifice, to bring into being an International Brotherhood.

These are the true and creative functions of Politics. All else is parasitism, exploitation, fraud of self-seeking sneaking diplomats

Politics, when devoted to the task of eleminating discord and strife among human groups and of stimulating harmony and co-operation among them, becomes a Religion and a Music.

* * *

LIFE-force is the ultimate reality It forms the basis of the cosmos. Only Philosophy and Religion deal fully with Life and offer a convincing explanation of all phenomena of Life,—political or sociological, ethical or œsthetic Politics only creates the environs favourable to the uninterrupted development of Philosophy and Religion which alone can inspire men with lofty ideals and guide them to noble fulfilments

Nothing is more sacred than Life, in whatever form it chooses to express itself. This is my formula What attacks Life deserves to be ruthlessly suppressed; what strengthens Life should be stimulated This is my creed Life signifies Action, therefore, Action alone appeals to me—Action vital, creative and *spontaneous*.

*

Mankind is passing through a revolutionary crisis The age we live in, is essentially an Age of Fate Revolutions and social upheavals are fast approaching

The War has exhausted the imperialist Powers of Europe and created national aspirations among subject races. All over the world, the subject races begin to organize themselves to accomplish their emancipation.

Side by side with these national movements, the proletariate of each country, more or less revolutionary, is preparing to strike at the modern capitalist system which exploits the working classes in the interests of the rich, Inspired by the example of the Russian Proletariate who

have overthrown capitalism in their country and established a Workers' Republic, the proletariate of all lands are rapidly organizing themselves to challenge the existing social system. Even in conservative Britain, the workers have begun to agitate. Not impossible if their agitationist movement assumes the form of an acute class war leading to the disruption of the British Empire and a consequent wholesale re-adjustment of the map of the world and the form of the state

After a lethargy of decades, the Indian nation too has awakened to the sense of self-respect and has embarked on a struggle for national independence.

The soul of the Nation is awake. The manly spirit of the Aryan race has begun to assert itself. India is out for liberty.

And when a Nation of 330 Millions determines to be free, the might of ten British Empires cannot succeed in preventing her from accomplishing her purpose. The noble decision of a nation to shake off tyrannical shackles which suppress her growth, gives her superhuman strength enabling her to over-power all resistance.

The Indian Nation true to her spiritual nature has invented a new type of warfare known as Non-Violent Non-Co-operation and has selected saintly Gandhi as her trusted leader.

The War of N. C. O. is but an echo of the secret war which the British are perpetually carrying on

against the Indians without calling it a war. Gandhi has also declared war against the modern European Civilization which is based on materialism and exploitation.

I have tried to explain in the following pages the vital and philosophical basis of Non-Co-operation as a weapon of political warfare to be utilized under the guidance of a great spiritual leader.

It often surprised me to find that the different parties engaged in war had no clear conception of the temperament, the method and the goal of the party they were fighting with. May be, this book would serve both parties in understanding facts as they are and in attuning themselves to the circumstances.

The uncontrolled lust for warfare visible in these days all throughout the world will, I believe, hasten the approach of a World Federation with a new social organization capable of developing every individual according his own nature, and bereft of the 'sting' of wealth, woman and land.

1st February, 1921
Ghatkopar, Bombay. } **Y. M. Shah.**

The TRUTH about Truths..

Truths are colourless. It is the interested person who consciously or unconsciously lends them the colour of his mentality.

To say that a certain Truth IS 'dangerous' is simply ridiculous, for the 'danger' of the 'dangerous' belongs to the interpreter of an expressed Truth, who is afraid of his error, weakness or mischief being exposed through it.

Truths are visions, inspirations or echoes of a consciousness with its emotional and intellectual wings put to sleep. Dressed in language and put on paper, they lose their lustre and appear to the average reader as 'reasoning'.

I certainly do not expect justice being meted out to my Truths, by persons other than the philosopher, the psychologist, the poet, the exalted 'artist' and the scientist.

The heroic instincts of a nation begin to decay from the moment she is *disarmed* by a victorious foe. In course of time, the last flickering of her manly spirit dies and she, once now full of energy and a will for adventurous action, grumbles at every call to awakening, self-sacrifice or a brave decisive effort. Instead of organizing national action to undermine the foundation of foreign supremacy, this nation, denationalized and grown servile, employs all her daring to beg a few political concessions. Accustomed to bow before the power of the foreign conqueror whom she in due time comes to recognize as omnipotent, the conquered nation dares not conceive the idea of overthrowing the foreign rule even by peaceful means

(2)

A victorious race, after conquering a race by brute force or by diplomacy, should take care to disarm it, to insure its protection by hired police, to popularize the study of dialectics and to spread means of luxury. These are the surest means to emasculate a vanquished race, to make it dead to noble impulses of life, to strip it of all energy and will-to-power.

(3)

Such a subject-race will then naturally grow fond of easy, comfortable and peaceful life. It will abhor strenuous life involving suffering and strain. It will show unconditional 'loyalty' to the foreign ruler to whom it now owes 'security' of person and property. There will also be a general scramble among its citizens for securing titles and favours from the Olympian Gods.

This appalling degradation of the national character reaches the climax when the few heroic patriots who repudiating the life of ease, offer resistance to the foreign domination, find that their own countrymen *ally* with the foreign ruler to persecute them and suppress their patriotic activity.

(4)

A strong self-respecting nation refuses to 'compromise' with the foreign ruler Her political demand amounts to nothing more nor less than complete national independence. She employs all possible means to accomplish this purpose. She prefers a life of pain, suffering and hardship under her own government, however imperfect at the outset, to that of ease, comfort and luxury under foreign rule. She cannot *bear* the idea of living under foreign tutelage and gets no *peace* till she emancipates herself from the trammels of foreign domination The citizens of a self-respecting community sacrifice their all to accomplish the noble task of making the Mother-land free. They refuse to make peace on any terms even with a heroic and generous foreign ruler who would promise them economic prosperity or cultural development. The patriots of a strong and self-

respecting community joyfully court political imprisonment, persecution, torture and even death at the hands of the foreign ruler. They live and die for a noble ideal.

(5)

Every living organism, whether an individual or a race, is instinct with more or less will-to-power.

The strong man satisfies the craving of this instinct by getting 'victory' over outsiders, the weak by abusing and oppressing his kinsmen-mostly his wife and children The incessant struggles among the leaders of a subject race are due to the fact that being not strong enough to attempt victory over the powerful ruler, they are driven by the promptings of the will-to-power within them, to fight among themselves This explains why the weakest nation is divided into the greatest number of castes, creeds, schools and leagues. The weaklings worship the theoretician, the dialectician or the shallow politician.

(6)

The multiplicity of logicians and lawyers is a grave danger to a weak nation. Logic shakes one-pointedness which is indispensable to accomplish a purpose Reason weakens devotion to a cause and cools down the will-power.

Logic has its own utility in the scheme of progress However when a weak nation begins the struggle of emancipation, Action, strong swift and decisive, is demanded, not hairsplitting discussions over a political question.

The folly of educators and preachers consists in their giving a *fixed* value to everything, calling a thing good or bad *in itself*.

(7)

The foreign ruler of a nation grown fond of dialecties need not be anxious about the permanency of his rule! The sun of his supremacy will continue to shine over the conquered land as long as he can manage to create some bubbles of thought to engage the attention of party-people —of the dealers in froth.

(8)

Every *living* nation instinctively craves for action —for motion. It is no living nation which can afford to waste years in debating what is 'good' in itself and what is 'bad' in itself, what involves risk and what is perfectly safe. In fact, will-to-power exists wherever there is *life*. Will-to-power takes delight in growth by 'appropriation'; it wants increase of power at any cost. Also, every kind of activity involves risk. Freedom for self-development is the *first* requirement of a race aiming at the upliftment of Mankind.

The strong always disdains the idea of being 'protected' like a cow or a helpless baby. They were, indeed, wise,—those ancient princes of India who did not like to exterminate the dauntless and chivalrous outlaws whose utility was known to them. The existence of these brave though dangerous outlaws kept alive the martial spirit of the people even during peaceful times.

(9)

Leadership belongs by right not to the lawyer, nor to the dialectician, but to the man of over-flowing will. such an individual does not solicit or wait for leadership. He claims it, he seizes it; he enjoys it. A born leader is, by nature, an autocrat; so is God the all-powerful! This

autocracy is no question of debate; it is a question of power It is the birthright of the great to command and to enforce his will. The weaklings murmer against the true leader, dispute over his words and interprete his actions and schemes.

The great one never cares to reply or to explain.

(10)

Such a leader cannot be called a 'politician', for he is above and beyond politics He Acts instinctively. His actions are, afterwards, *interpreted* by politicians in the political language, by the pious in the religious language and by other 'sectarians' in their respective languages. For convenience' sake, such a leader may be called a 'Mahatma' or a magnanimous one. Every 'Mahatma' must have the 'depth' of the ocean and the 'height' and 'hardness' of the mountain. He must be frugal in speech, not disposed to give 'explanations' of his actions and words however much they be misunderstood or intentionally misinterpreted (for all truly great things are either misunderstood due to ignorance or misinterpreted due to malice), and able to foresee the possible results of his scheme at its various stages of development. He must bury his scheme in his own bosom and give out only its *popular aspect* which alone can be grasped by the masses. All mystics including Krishna, Mahavira, Mahomed, Zarthustra, Christ, Napoleon and Lenin consciously or unconsciously possessed this instinct.

(11)

Woe be to a subject-race that cannot co-operate with its leader *unless* he explains the secret and the details of his scheme. The masses even of a highly civilized and independent country are, as a rule, too slow and too weak

to grasp great things; and before they can be made to comprehend the utility and justification of a proposed method the clever opponent would succeed in destroying the whole scheme. 'What requires to be proved is worth little' says a great philosopher. It may be safely added that 'A Nation which cannot place implicit confidence in a *Mahatma* does *not* deserve to be saved!'

(12)

A 'Mahatma' must have the proper idea of the relative strength and resources of the combating parties. He must be able to remain unperturbed through all phases of the struggle and to foresee *definite* results in a definite order at definite stages

(13)

Not an *immediate* result but the *ultimate* goal alone governs the action of a Mahatma who, not unfrequently, leads his followers through a popular and a pleasant path into an unknown and a dangerous field. The danger *alone* of the situation stimulates the manly qualities so long hidden in the people. A Mahatma is merely an Instrument of Fate intending to create painful situations under stress of which the nation develops a manly character, unites, and conquers freedom. '*Danger*' and '*Play*' are the main features of a manly character and the ancient Hindu Thought linked the ingredient of danger with that of play in the concepts of War, Chivalry, Love, Self-sacrifice and Asceticism.

(14)

The great man does not care to explain himself. Dignified silence belongs to his nature. He *commands*, the people *obey*.

(15)

Great men are *above* the 'prejudices' of their age. No rule, custom, tradition, concept or system binds them. They are original geniuses who delight in breaking old *values* and creating new ones. Krishna belonged to this class. All through his life, he acted 'Art'. He warred and administered, intrigued and philosophized. He destroyed a generation and a civilization. Though the 'hangsman' of his age, he was no common murderer. If he destroyed, he did so with the eye of a 'seer' who considers the cosmic evolution more valuable than the life of a generation. The world to-day *needs* a Krishna in Europe.

(16)

It is Power or Shakti that keeps the world in motion. Shakti creates and destroys ever new worlds–ceaselessly and eternally. Buddhi only *interpretes* the results of the creative and destructive activity of Shakti and gives them names and attributes such as 'good' and 'evil', 'noble' and 'ignoble' as it suits the possessor of Buddhi. A 'Mahatma' who sets herculean tasks to a nation, unattainable from the standpoint of a pedagogue, a politician or a moralist, is a more worthy object of adoration than the prattlers who, themselves disinclined to undergo risk and hardship, criticise the schemes of the Mahatma as illogical, dangerous or impracticable. If action is allowed only when Buddhi endorses it, no action is possible. Much of the activity of our life is not the result of logical reflection but is inspired by the instinct to Act inherent in us. Life itself becomes an impossibility if every action is to begin after mental debates.

And to follow majority means to follow folly and the poverty of soul.

(17)

The will-to-revenge and the will-to-war are merely two different forms of the Will-to-Power which ig the ultimate secret of life. Bruts as well as gods feel these to wills pulsating in them.

He who is deprived of these two natural instincts is a decadent, a castrated man—neither manly nor tender; only vulgar, unreliable, unnatural and dissimulating.

It is a psychological error to suppose that revenge can be satiated only by killing or harming the adversary. On the contrary, the most powerful man often quenches his thirst for revenge by 'obliging' his enemy in an hour of crisis. He thereby compels him to acknowledge his superior power and makes him ashamed of himself. The ways of revenge differ according to the powers of the parties concerned and the circumstances.

The modern historian condemns the brave and chivalrous Rajputs of Mœdival India for not exterminating the repeatedly defeated Mahomeden invaders. The modern historian, bankrupt in Life-force, *cannot* judge the actions of the overflowing ones.

(18)

Two different and perhaps antithetical codes of ethics are required for the strong and the weak. The needs of these two groups are radically different. The same rule of conduct which would help the strong to grow stronger would, if pursued by the weak, make him weaker. Those who would provide Codes of Morality to groups should

not omit this vital fact. They should supply to the strong and the weak, codes *uniquely* suited to their respective needs.

(19)

A Strong man is arbitrary by nature He has a passion to rule. A wise community *makes use* of such a one by allowing him to lead her. A strong man refuses to be second anywhere. 'Strong men lead or walk alone.'

The herd-instinct of a community has hitherto prompted her to distrust, fear and persecute her own strong men.

(20)

War is waged in various forms (1) the strongest resort to *offensive* war, (2) the mediocre to *defensive* war, (3) a demartialized subject-race just roused to a sense of self-respect adops Non-co-operation with her rulers as a form of warfare, and (4) a subject-race having no life-principle within herself seeks political 'breathing space' by means of prayer and petition addressed to the governing race.

The hero, who *dares* to lead a subject-nation through a great struggle against the dominant race armed with science, organization, military force and bureaucratic wiles, has to exercise all his wisdom, historical sense and psychological insight to determine which of the above-mentioned methods of warfare is suited to the instincts, traditions and environs of the race whom he leads. Mere considerations of danger and distress should not tempt the leader to prefer lower methods of warfare. If he trembles at the thought of war, pain, danger or sacrifice, he forefeits his right to leadership. He is then a mere opportunist deserving the contempt of his countrymen

(21)

He deserves the contempt of his countrymen, the politician who betrays a people into accepting political concessions, thereby cooling down their *half*-kindled zeal for achieving something really grand. The premature cooling-down of the spirit of a just awakened race kills it for good. There is then no hope for the race:.

He deserves the contempt of his countrymen, the politician who helps the foreigners in persecuting his fellow-citizens who, in contradistinction to his own 'conciliatory' attitude towards the alien rule refuse to make peace with it till do not abdicate the conquest they.

(22)

It is one thing to suffer tyranny, it is another to listen to and criticize a tale of tyranny. The latter is a mere history, the former a real experience, a hard fact of life.

Politicians, moralists, lawyers, journalists and orators who only *interprete* and not *feel* tyranny can at best *pity* the tyrannized, thus adding insult to injury. The 'Mahatma' *feels* the tyranny as keenly as those who are actually subjected to it and *cannot* therefore rest until the root cause of oppresion is eradicated.

The pedagogue thinks that the wheel of the world moves not by force but by speech !

(23)

Co-operation or Non-co-operation, Peace or War, in fact everything has its advantages *and* dis-advantages. It is suicidal to waste time in repeated discussions over the

merits and demerits of a method when Action is sternly demanded.

Once a leader has been tried and found able to organize the forces of the nation for any great undertaking, he must be allowed to form his own schemes which should, then, be silently, devotionally and literally followed by every one. Woe to the intellectuals of a subject-race who do not *feel* the seriousness of the struggle, and continue to *talk on* when a bold front is to be presented and assaults are to be made. Forgetting that the clever opponent would seize every opportunity and employ every artifice to break the resistance offered by the nation, these intellectuals do the enemy's work when they try to shake the determination of the people by inviting them to barren controversies.

Strict obedience and perfect discipline on the part of Soldiers are *indispensable conditions* for winning a battle. It matters not if the General's programme appears faulty to some of the soldiers.

A nation—especially a subject nation—must die the sooner, the greater the number of her leaders. A people unwilling to be ruled by their own leader who is a man of iron Will and genuine integrity *deserves* slavery if not annihilation.

The greatest danger to a down-trodden nation is not the sword of the enemy, but the jealousy of her intellectuals as directed against a spiritually great leader.

It is sometimes wise to forgive an enemy but it is foolish and dangerous to tolerate long the unpatriotic opposition of timid or opportunist countrymen.

It is a *disgraceful scence* when the five sons of an outraged mother *quarrel* among themselves over the *methods* of dealing with the offender; more so when one of them insists on co-operating with the offender with a view to 'reform' him by 'good counsel' !-still more so when one of them attempts *beating* his brothers who refuse to adopt the shameful method of 'co-operating' with the felon who committed rape on his mother. Even a foreign despot cannot be so despicable as *such* a 'brother'.

One may wage war with an enemy and yet may admire his heroism and frank disposition. One may live in peace with his fellow-countryman and yet may feel disgust at his cowardice and intriguing disposition.

War signifies a conflict of two instincts; one noble, elevating and vitalising, the other ignoble, demoralizing and enfeebling. Not by repudiating a war grown inevitable but by cheerfully and *innocently* fighting it out, honestly and frankly, mankind becomes strong and divine. War need not be necessarily waged with weapons of destruction Only the modern diplomat and imperialist associate war necessarily with destruction and devastation. A true war waged with 'a joy of innocence' *ennobles* and *elevates* the combating parties who having started from two contradictory positions collide, struggle and provoke life-force in one another and finally become 'friends' united for the development of the *type* 'man'.

(24)

Honesty of purpose is one of the noblest virtues. This explains why mankind has instinctively admired the outlaws. The highwayman whos evalour is only matched

by his magnanimity is far more honest than the modern diplomat, journalist, lawyer and merchant who not unfrequently use patriotic organizations to accomplish their own interests.

(25)

Politics is only a means to the great end of improving the race. All forms of state and government are to be valued in so far as they help the race in developing her creative powers

No matter an institution, a system or a sociological form be indegenous or borrowed, the race should assimilate it if it *helps* her development.

A race must remove whatever prevents her growth and expansion. Whatever interrupts the play of her genius deserves no pity.

(26)

Every Code—Social, ethical, political—is a changing factor. It has to be changed with every change in the social or political or economic environs of the race. It has to be readjusted with a revolution in the psychology and temperament of the race. When a race loves to *stick to* the same stereotyped codes of life, it is a sure sign of its degeneration and approaching death.

The Asiatic nations having lost their power of renewing their institutions remained inert for centuries, imprisoned in the maze of traditional systems. They lagged behind in the race of progress and expiated for their orthodoxy by forfeiting their political independence.

(27)

The born leader of men, the Mahatma or the Man of Fate is distinguished from his fellow-men by his over-flowing optimism. He believes in his mission, pursues it through severe hardship and inspires others with the same courage and spirit which animate him Only the calculator and the logician do not feel the elevating influence of a Mahatma.

(28)

A state of ecstacy is essential for producing highest creations. In this state of exuberance, a man treats with contempt all comfort and loses all sense of ‘possession’ This exuberance of spirit, this divine ‘*Mustee*’ distinguishes a Mahomedan ‘Sufi,’ a Hindu ‘Vedantist’, a Christian ‘Mystic’ and a born Leader of men from the Dialectician and the Moralist. The latter, conscious of their lack of energy, take revenge on the former by calumniating and sneering at them. And that is the *only* way by which they can make their *pcor* life *endurable* to them

(29)

‘Good’ and ‘Evil’ are relative terms. What helps a nation to be more powerful, she calls ‘good’, what obstructs her growth, she calls ‘evil’.

(30)

The Indian Nation calls the British Nation ‘cruel’ and ‘sinful’. This is a false and unphilosophical view of the matter. The British nation is doing what she *must* do, what Nature prompts her to do. She wants to satisfy the cravings of the will-to-power inherent in her being,

hence she conquers nations and exploits them to her real or supposed advantage.

What is really contemptible in the British Nation is her hypocrisy. She tries to *justify* her conquest on false grounds. Instead of courageously proclaiming that 'She *Stoops* To Conquer' because she *needs* to conquer for gratifying the instinct of will-to-power, she asserts that she conquers *philanthropically*—with the object of civilizing the undeveloped races This is positively nauseating.

Such brazen hypocrisy is only natural in a nation of shop-keepers.

(31)

The Capitalist *needs* the support of the State for the protection and expansion of his property He, therefore, naturally leagues with the Bureaucrat, who employs the power of the State to safeguard the interests of the Capitalist.

(32)

It seems to be the design of Providence to give political supremacy to one class after another. At first, the priestly class was most powerful. It ruled in all spheres of civic life. It dominated politics and controlled the state. It gave laws and constructed administrative systems.

With the demoralization of the priestly community came the end of its social and political ascendency. The warrior class stepped into its place.

So long as the warrior class governed wisely and well, its authority remained unchallenged However, when the Kshatriyas lost their manly virtues and took to wine

and woman, they forefeited their right to rule. The Vaishya class appeared on the scene to compete for social and political power. It overpowered the warrior class and established itself as the governing power.

The European War was a war of the various capitalist powers who in their mad competitive race for economic greed came into conflict with one another and succeeded only in exhausting themselves.

Now that the power of the capitalist class is exhausted, the working class or the Shudra class is preparing to secure political and social supremacy It will not be long before this class dominates all spheres of civic activity. And the rule of the last of the four natural classes will terminate in the total disappearance of the narrow concept of 'Nation' and in the spontaneous growth of a World Federation

(33)

No nation rules another nation from philanthropic motives, no nation gives up her conquest unless forced to do so. Petitions and Prayers cannot move a foreign ruler to part with his conquest. Not by merely expressing her right to liberty, but by *enforcing* that right by all *practicable** means, does a nation win her freedom

* I could have as well used the word 'lawful' instead of 'practical' in this Aphorism I KNOW that a Diplomat would take care to do so,--a Diplomat whose creed is hypocrisy and to whom words are mere shields, not the expression of things and events. A Thinker or a Philosopher dares not twist Truth He is impersonal, he is a mirror whose 'business' is to 'note' Things

(34)

Economic greed, the lust for 'possession', has by this time made Britain dead to the fine sense of sympathy and gratefulness.

When the news of the most culpable atrocities perpetrated upon the chivalrous and faithful Sikhs of the Punjab who only the other day saved their tyrants' homes against heaviest odds, reached England, the British soldier, scholar and preacher as well as the British capitalist and politician could afford to hear it with saintly equanimity! Instead of being horrified at the unmanly crimes of their representatives in India and demanding exemplary punishment to those who deprived England of her claim to teach humanity to Germany, all the above classes remained totally indifferent, some even went to the length of shielding, praising and rewarding the 'beasts'. This only shows the disappearance of the soul from the above classes of England. That the working class there could not help condemning the crime, signifies that *that class alone* has some soul and that the *future belongs to it alone.* It will not be long before Labour becomes supreme in Britain.

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and Events as they present themselves to him He also knows that the giver as well as the receiver of laws interpret them differently to suit their respective ends, that neither party has LOVE for the Law of Cosmos He has seen that, whether 'meritorious' or 'sinful', whether 'lawful' or otherwise, each party always uses means as are serviceable and at the same time feasible, i, e, practicable for him; and because he sees this state of things, he must speak it out, leaving it open to the critics of Ethics and Politics, of Law and Equity, to pass their judgment over this trait of human beings

(35)

A subject-nation, with a tint of wisdom in her, does not rely on foreign help in her attempt of self-recovery. An invitation or prayer for such help would only excite contempt from other nations.

(36)

Since the Vaishya type wants to *live*, it will and must employ every possible artifice to prolong its period of *power*. If the three other types of man also want to live, under the present circumstances there is no other way except the one adopted by the Vaisya—the strongest Union to overthrow the Vaishya Supremacy.

We call him a fool who allows his abdomen to control the whole system. An age that allows the Vaishya such an usurpation of power, is no less foolish and peverted.

The wisest and happiest age was that when the penniless Rishi (Sage) ruled through his Hands *viz* the chival-rous Kshatriyas, taking care to utilize the voluntary co-operation offered by the 'devotional' Vaishya and Shudra *i. e.* the merchant and the labourer. That was in the India which supplied Prophets, systems and culture to the whole world in its infancy. And the pupil shall again learn 'At the feet of the Master' after taking one whole round of materialistic civilization and systems based on mere intellectuality. *India's self-recovery is the only hope of the salvation of the world*.

The supremacy of the abdomen has already totally upset the whole system. The world cannot and must not afford

to delay the complete overthrow of the 'slave of gold' wherever he exists, if at all the world is to be saved.

A *new conscience* is what is badly needed, and that is not possible unless the control of the army be not snatched from the makers and supporters of the present conscience and until steps be taken to transform the human conscience gradually first by the help of Law and then by the help of spiritual discipline.

(37)

The Ancient Hindu Social Order was founded on four classes according to four different *instincts*.

The Brahmin class, philosophical and spiritually wise, performed the function of instructing all classes The Brahmins gave them *ideals* of social and individual living and guided them in the fulfilment of these ideals They gave them philosophy, culture, religion and metaphysics They also taught the science of government and warfare When the country was visited by famine, war or pestilence the people invoked the help of the Brahmins.

The Kshatriya class, temperamentally strong and militant, did the work of protecting people from within and without They were given a 'conscience' which would laugh at 'possession' and would take delight in ever-new enterprises even at the cost of their life. They were ever under the guidance of the Sage whom they unhasitatingly obeyed and worshipped.

The Vaishya or the Capitalist class in Ancient India, not so degenerate as in the modern epoch, realized

its social responsibility and worked to discharge it *with religious zeal.* The Vaisyas estimated and organized the material resources of the country *for the communal good* and in times of national emergency they *surrendered their wealth* to be utilized in the defence of the country. Witness the more recent example of Bhamasha who placed *all his great wealth* at the disposal of Rana Pratap to enable him to carry on his heroic fight against the Mogul Emperor.

The Shudra or the working class, having strong muscular capacity for manual work, served the master classes with devotion and respect.

All these classes scrupulously discharged their SOCIAL responsibilities. There was an ever living sense of GROUP-LIFE,* a collective impulse. Nor was the Hindu Caste-System characterized by the principle of immobility. Examples are not wanting to show that members of one class, when found intelligent and energetic enough to execute the work assigned to a higher class, was promoted to that class. Also members of a higher class, if proved incapable, physically or morally, of doing their duty as members of that class, were degraded to a lower class.

(38)

The Vaisya of the present day civilization hunts after wealth with mad enthusiasm. To accumulate and conserve wealth he lies, cheats, intrigues and degrades himself to the level of the brute.

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* Individuals who had evolved extraordinary powers were not obliged to lead social life. They were not bound by the Ethics of Group Life. The 'Sage' was above LAW

The modern Vaisya is deaf to noble calls of duty. He feels concerned only with the expansion of his possession. He is a bloated mosquito grown fat by sucking the blood of others. He does not hesitate to take advantage of human misery on a large scale only if he thereby grows rich. In his mad race for wealth, the capitalist, the Vaisya or the *Bania*—the most reprehensible creature on earth—stops at nothing. Bereft of patriotic impulses, he is capable of leaguing with the foreign enemy if that adds to his wealth. Bereft of human feeling, he exploits episodes of war, famine and other human calamities to be more wealthy. The profiteer in Europe and the Mill-owner in India made huge fortunes during the great war.

(39)

We live in an age of vast and momentos changes Old ideals and standards are in the process of dying without being replaced by new ones.

An 'Artist' is needed to organize and direct the tremendous social energy let loose in these turbulent times, for a *definite* SOCIAL end.

Mankind needs two individuals· one *a philosopher* ceaselessly creating ideals, other *a king* ceaselessly-materializing those ideals: an *Eagle* and a *Lion*.

(40)

Nature herself set fire to Old London when neither the state nor the people would recognize the evil of living under unhygienic conditions of defective town construction and could *will* the wholesome destruction of the town. No Guy Fox did it! And yet the modern politician suspects somebody when he discovers some smoke of agitation in or outside his country.

The modern politician fails to comprehend the *impersonal* origin of the existing world discontent and attributes it to the dark *schemes* of *imaginary* wicked men.

The philosopher standing beyond the prejudices of his age, therefore, always *distrusts the politician !*

(41)

Mankind is exalted by singing the glory of the really great men belonging to any party, friendly or hostile Those politicians who disparage the character and the noble needs of the world's great men are the worst enemies of mankind

(42)

The highest Science of LIFE was taught by the ancient Aryan Philosopher in a Sanskrit book no longer available in India. It seems to have been taken away by the Greeks and the Persians who founded their cultures on the principles contained in that great treatise on Life. The Germans to whom is due all the credit of collecting old truths and using them in the development of all science, art and philosophy, managed to get a copy of that book Frederick Nietzsche, the greatest philosopher and psychologist, Europe, ancient or modern, has produced, founded a new Philosophy of Life by the help of his own genius, the Greek literature and this book.

All glory to Nietzsche the only Europeon who could understand the mighty past, and all glory to the eagle-eyed Indian who composed the *original* Vishnu Purana!

(43)

War should be fought till one of the combatants obtains a decisive victory over the other. War ending in a compromise is, generally, disastrous to *both* parties.

(44)

Compromise is but the *slaughter of Truth.* Compromise when proposed by a stronger party to a weaker party is a *stratagem.* Compromise when proposed by a weaker party to a stronger party is a proof of its *exhaustion* Compromise between a foreign ruler and a subject-race, who has felt the sting of tyranny, results only in *more violent oppression* of the subject-race.

(45)

Every 'virtue' has its *caricature.* The common man mistakes the caricature for its original

The 'patience' of a great leader of men exercised in pursuance of a lofty purpose which, he knows, can be accomplished in due time and through recognized stages—the patience of this seer, which is due to his power of vision and which does *not* spring from *inability* to *act*, is mistaken by the common man for its very opposite *viz ennui.*

The great Leader knows full well when to wait, when to act and when to expect the fulfilment of an endeavour This constitutes his strong practical sense.

(46)

Even as the ebb and flow of water prove the eternal motion and strength of the great ocean, so do the ups and downs in the life of a nation prove her great vitality Even as the waves of the great ocean march one after another in a golden succession, singing and dancing till the march is continued, and quiety die away merging in the element when they *can* 'sing and dance' *no more,*

even so do noble nations *live* gloriously during their victorious career and *die* bravely when they *can* no more live nobly and Joyously

At the bottom of the great nation as well as the ocean there reigns a perfect calm;—no tempest of desire, no conflict of interests, though the surface shows a ceaseless succession of roaring waves generated by the exuberance of internal Calm and Unity

There is, in the Hindu mythology, a legend about the churning of the ocean. Gods and demons churned the ocean strenuously and long, till the ocean gave them thirteen jewels for the possession of which they began to fight among themselves

Last came the deadliest poison, but this time nobody —neither gods nor demons—claimed it, nay not even *wanted* it! Mahadeva (the Superman) laughingly took it and swallowed it, and lo! instead of killing, the poison made him adamantine! So then all jewels—feelings of happiness and various con..pts of good—are for the mediocre, the average, the rule, who fight over their '*possession*' until they become strong enough not to *require* them and are able to embrace the 'dangerous' which they would digest and utilize for strengthening themselves A national leader must be such a Mahadeva, and none but a Mahadeva can lead a nation.

(47)

It is an error to believe that a nation will continue its life for ever simply because she has survived foreign oppression for some time.

A nation automatically lives on, irrespective of the blessings of saviours, so long as a part of the energy stored up during the period of her free life exists.

Once a nation *becomes conscious* of her political degradation and slavery, she must stand up, organize her strength and put forth a strenuous struggle for recovering her lost liberty Failing to do this she dies inevitably.

(48)

Realizing the fact that the conquered country is too vast to be garrisoned effectively, the conquering nation must take care to employ a political artifice to make her domination secure and permanent by *preserving* 'native states' here and there, by installing as their chiefs persons who are lowly born and who possess a very poor instinct, and by keeping a constant and thorough watch and control over them through spies and so-called representatives Owing to this control of the predominant power, owing to his low tastes acquired from low birth and developed by the *convenience* of constant indulgence into pleasures that corrupt and enervate him, owing also to the demoralising company of sycophants, and owing to his sense of obligation to the power that so kindly (!) made a prince of a pauper,—owing to the force of all these influences, the average native chief will unconsciously act as a slave of the pettiest official of the foreign ruler

To make the degradation and emasculation of the class of native chiefs thorough and incurable, the foreign ruler must also take care to institute colleges where he can tame and mould the delicate minds of the future chiefs and their relatives to suit *his* requirements

These precautions will not fail to give the following results: (1) They will prevent the slightest patriotic feeling from gaining gronnd in the mind of the present and prospective native chiefs and their relatives; (2) Dead to generous impulses, most of these native chiefs would tyrannize over their subjects recklessly and often brutally, with the natural consequence that the foreign ruler will be in a position to brag of his superior justice and better government not only before his own subjects but also before the world at large; (3) The world will learn to admire the 'magnanimity' of the foreign ruler who instead of abolishing native states has been 'gracious' enough to maintain, protect and allow native princes immense power over their people, and who has successfully proved *his* rule to be *more popular* than the rule of *native chiefs*: (4) These 'princely slaves' will consciously or unconsciously act as constant and unmistakable obstacles in the country's efforts at independence and some of them will even act as active opponents of the national workers.

And if still the foreign ruler feels that his interests are not sufficiently protected, owing to the mischievous preaching of the national workers that the *interests of a subject race are best served by doing away with petty states*, he must hasten to organize a union of hypnotized fools and a union of ornamented slaves!

(49)

Even a man of good intentions, possessing also a fair degree of intellectual energy and patriotic fervour, is ultimately corrupted as a result of serving the *foreign* ruler He enters into the service with a *bonafide* desire to

serve his motherland by exercising the powers entrusted to him for the good of the people. When on active service, however, he finds himself surrounded by superiors, equals as well as inferiors all combined to make him powerless to all practical purposes. He is constantly watched and his intentions are frustrated even before he begins to materialise them, by official diplomacy. He is not allowed any opportunity to initiate measures calculated to endanger in the least degree the interests of the foreign ruler. He even finds himself being attempted sometimes to be used as a cat's paw

Living in such an atmosphere, the well-meaning native officer first learns to *tolerate* and then to *like* the thoughts, the schemes and the ways of the trusted office-bearers of the foreign ruler. Thus even he unconsciously becomes a tool of the foreign rule, in spite of his intellectual and moral capabilities.

The nerves having had to work in a particular channel for a sufficiently long period become habituated to it and consequently the man acquires a *temparament* which moves in directions prejudicial to the interests of his motherland

The greatest danger, however, lies in the fact that he loses originality, the will-to-think differently and still more the will-to-*act* differently from what he is *habituated* to do An officer in his place, belonging to the ruling race, would be a *lesser* evil to the ruled in as much as he has ***not*** lost his power of attuning himself to ever-changing circumstances. If he acts tyrannically it is not because he is *obliged* to do so, he does so *of a free will* which he can as well use—and does sometimes use—to the

good of the ruled in circumstances which demand a change of attitude.

This explains why native officers are generally despised and officers belonging to the ruling race are preferred by the masses of every subject race.

(50)

The scarcity of master souls to-day in the different walks of life is due to the present wretched system of education.

If a country wants to have the *best results* of education, the ruler must first *sincerely* and almost devoutly *believe in* education. He must give more importance, more attention and bigger grant to the Educational Department than even the administrative, the legislative, nay even the Health department, for a 'properly' educated people hardly needs administrators, legislators, revengers of wrongs, peace-keepers and dose-givers.*

Then he must select as his Educational Minister a man possessing *sound knowledge of psychology* and a *highly independent spirit.*

The Minister must be free from the humbug of '*equal* rights of *all* men to *all* occupations' and '*common* education for *all* men'.

*The wheels of a well-constructed clock move automatically and regularly. The multifarious instincts of the individuals composing a nation, preserved and strengthened and given special functions to perform, will keep the whole clock of the nation in a balanced condition, requiring but an occassional and scanty supervision and 'winding' of a master-mind. What is needed is to prepare certain unique 'moulds' (consciences) for different wheels (individuals composing a nation) and a master-mind to arrange the wheels in such a way as to produce the desired motions resulting in harmony and equilibrium.

The Minister must first decide the following four *essential* points:—

(a) The *ultimate* as well as the *immediate* GOALS of Education

(b) The nature of the *recipients* of education

(c) The nature of the *imparters* of education

(d) The nature of the *system* of education.

* * *

As to the GOAL of education for a certain people, no writer can fix or define it It must be determined by the Great Souls of the nation alone in order that it may harmonize with the peculiar conditions and needs of the people and their national character

* * *

As to the IMPARTER of education, his calling should be either by Religious Sanction or by force of Law made so exalted and enviable that the State can procure the services of men of best brains, having different instincts, different impulses and different passions, for remuneration barely sufficient to maintain themselves Also responsible posts in other departments of the state should be filled by teachers who have long served in the educational department

The teacher should be carefully protected from all possible sources of anxieties. He must be located in the school-compound where he should create an inspiring atmosphere. He must be given ungrudgingly all fascility to make various educational experiements. He must dress like a saint and his personality must be made 'revered' in society. He should also be *very* severely dealt with in the event of his abusing his calling.

* * *

As to the SYSTEM of education, the aim in view must be to develop individuality, to cultivate and accentuate the peculiar instinct of each pupil and to determine for him the particular calling for which his instinct fits him

Pupils should he grouped according to their instincts, each class being composed of pupils having the same instinct The teacher also must possess the same instinct as the pupils. The courses to be taught to different groups of pupils must be different

The method of teaching must be 'indirect' as far as possible

Concentration and self-help must be enforced upon the pupil.

As to the RECIPIENTS of education, there is much to be said. In order to get *the best* results of education, the recipient must be of the best quality He should be guarded against all obstacles. He must be well-born, he must have healthy food, healthy dwelling, convenience to spend all time and all attention after unfoldment alone, he must have an ennobling atmosphere round him, he must be free from all social distrubances and he must have some intelligent and strict man to keep a constant watch over his actions, progress and unfoldment. All these requirements demand state laws of the most unfaltering nature, and no law would he so efficient as the Socialization of the children of the state. The SOCIALIZATION OF CHILDREN IS UNDOUBTEDLY THE FIRST CONDITION OF ANY SOUND REFORM. For in that

case the grouping, the feeding, the keeping free from all social evils and distrubances, and the educating, of children can be *most effectively* arranged on a large scale and at comparatively less costs Laws prohibiting marriages between unripe, unhealthy, undeveloped, unproductive persons should be very strictly enforced so that the future pupils may turn out to be the *best soil* for the teacher to work upon.

A government that merely starts schools and does not care to remove, by the force of law, the various forces that devitalize the pupil-producing machines and that act as constant obstacles in the fullest unfoldment of the present pupil, is an enemy under disguise.

Education is not an article of luxury, nor a 'gift' of the ruler It is the birth-right, the indispensable need of every human being that is brought into existence in an age of most severe competition I would not hesitate in charging a government with highest treason, homicide, culpable negligence, and with the abetment of offences like theft, murder beggary and suicide that are chronic in this age, if it is not *willing* as well as *able* to administer free, compulsory and suitable education capable of enabling every citizen to maintain and protect himself at least in the environs in which he is called into existence That Monarchy or that Republic must go.

Military training should be compulsary in the schools of all nations even when the World Federation has been formed. For that will ennoble the pupil and noble spirits do *not* fight for *mean* ends They cannot be forced by a

diplomat to fight blindly for a 'possession' or for the fulfilment of the personal ambitions of a chief. Besides, this will act as a check on the Powers that have 'reserved' to themselves the right of military training and of controlling the whole world.

*   *   *

In modern schools, the education not only does *not* develop the latent faculties of the recipient but also destroys his peculiar genius. The modern school is the grave of original genius. Hence the dearth of great souls, great artists, great philosophers, great warriors (I do not want a 'soldier'!) The modern state is a chaos, a hell, an opportunity for the evil power One can't say how many Wars will be needed to revolutionize and spiritualize the modern state!

(51)

The head of a people, especially the Head of the Educational Department, can hardly get more wholesome counsel than the one contained in the following words of an eminent American Physiologist:—

"Sex instincts are the cause for Jealousy. Jealousy is the cause of WAR among individuals as well as nations .Without this impulse for ownership of that which the sex-instinct has *biologically* fastened upon all living things, there would be no *pugnacity*, and the man lacking in pugnacity belongs to the *third sex*

'Woe betide the country when
Tears are seen in bearded men!'

"Man was made *to fight* for his mate, for his cave, for his children; later on, for his village and community

So that a war between tribes and nations is simply a COLLECTIVE WAR, having for its *basic cause* the same element that causes a fight between man and man for a female In war of nations, politics aggrandisement, racial hatred, desire for land and commerce hide the fundamental cause—man's INNATE PUGNACITY

"If the young males were weak in their sex instincts they would be *wanting* in pugnacity

"In tribes and nations to-day, where the false ideas of civilization have been *forced* and *fostered*, promiscuous intercourse prevails, pugnacity is weak, *there is no fierce protective jealousy*, and the ultimate outcome are tribes and nations *made* to SLAVE *for* powerful people When the fighting *spirit* leaves a nation or an individual, there is the loss of sexuality and the mental and physical deterioration follows The loss of pugnacity—sexual activitly—belongs to the senile and the unsexed

"Only by fighting, by WAR, could the vigour of the race be transmitted.

"Man *himself* is *not* a creature of 'habit', but his *nerves* and the many seats of emotions *are* Only by *determined* education of the WILL can he *train* these nerves and their centres to avoid habits injurious to all success.

"Energy, the Power-To-Do, has for its basis sex-force, and lack of occupation or work is dissipating and weakening to this force

" We have been encouraging our young folks to believe that book instruction and 'culture' were for all, *everyone*: the mentally dull, the one born to be a bricklayer or a blacksmith, the child who has at the back of him many generations of weak or unstable mentalities. We have been labouring under the *fatuous* idea that the boy with a bent of mind towards mechanics or the lad whose physical activities need wide outlets *can* be made a man of culture by a teacher keeping him after school to translate a French poem . The increase of vocational and domestic training will in time somewhat change the present deplorable conditions, but not until it is impressed upon the public that *such* training, with HOME *training* and parental oversight, is the first need of our coming generation. The masses must know that adolescent impulses should be rightly *guided* and *conserved*, that children should be plainly taught their *meaning* to future mental and physical health, and that SUCCESS comes ONLY to those who have preserved THIS form of ENERGY.

" Every time you act against your better thoughts, there is registered in the *sub-conscious* brain the effect of the opposing impulses, and the time will come when these registered objections are certain to exhibit themselves.

" The nervously exhausted man worries about trifles, is supremely suspicious, chronic fault-finder, and has little if any selfgovernment.

" The REASON you COMPLAIN and worry is that you have not had the MORAL COURAGE to look *into* yourself, to seek in *your own disrupted nature* for the

cause; for *it is there*: Get it out, and BE TRUE TO *YOUR*-SELF

"Realize that our Democracy is REALLY *Dam-mockery* of common sense

"Where there is FEAR and TERROR, Wisdom can *not* prevail.

"Perhaps our animalism and all its attendant curses, the spread of agnosticism and materialism, were for a progressive purpose—to bring us to stop and think if there was not really a *better* way to LIVE on this earth and to transmit to those following us STABILITY TO LIVE ON A HIGHER STANDARD; a standard founded upon KNOWLEDGE we did *not* possess until the present day There is still a lot of unknown facts which we shall discover some day. Man is now to CONQUER and to CONTROL those innate forces passed along to him in the germ plasm, which unknown and neglected, have been destroying his peace and happiness, stimulated vicious instincts, fed his animalism, stunted minds and bodies, kept us all a worrying, creaking, unfinished machine Unfinised because we have not understood OUR PO-TENTIALITIES for FURTHER PROGRESS and FREEDOM from abuse and *deviations* of natural and *necessary* instincts.

"Some Supreme Power made us in the rough for each one of us to *finish* the work. We have made sorry MESS of it each one of us. Man has *not* CARED; woman never had the OPPORTUNITY. But it *had* to be This way lies progress. We are just COMMENCING

to REALIZE that God, Nature, or what you will, is the inventor or creator of a most marvellous piece of mechanism which not only can *reproduce itself* but can *improve* steadily upon itself *from generation to generation. Up* to what? I believe nearly to a man-God."

(52)

The Conscience and Customs are the result of acts done out of sheer necessity and repeated thereafter.

Necessity is at the bottom of all customs and all consciences.

Necessity is also at the bottom of LAW.

Law should, therefore, use the power of changing the Conscience and Customs of a people, keeping in view—?

Here, this straight line, this X, this 'goal', this 'Heaven', this unknown factor which is to be 'found out' determines the *magnanimity* or *meanness* of the ruler. For the mean ruler knowingly or unknowingly always uses his power of framing law but does so *with an eye to his own good*, to his own necessity; he 'finds' fine excuses to conceal his intentions He lulls the children to sleep' Whereas the magnanimous ruler 'finds' — not excuses for a selfish intention but—a 'conscience', a 'new conscience' to be given to the people, for PROCREATION *i e* creating beyond the creator, and a series of 'customs that would create and maintain the particular conscience

To give the best possible 'conscience' and 'customs' to his people is the 'taste' of a truly 'royal' personage;

and he has the courage to achieve this end by enforcing severe laws that would interfere with the secular and even religious matters of the people. A Government that refuses to interfere even with the secular matters of the people, is not 'liberal' as it would claim to be, but it is extremely selfish in as much as it finds its security in the stagnation and putrifaction of the ruled. It means to say: "You go on with your fooleries; we will be good enough not to disturb you. We are democratic enough to permit you to stagnate and putrify. Don't be afraid of the world progressing with ever-growing speed, for here stand we to protect you sickly babies for ever!"

To the ruler who is inspired with best intentions, no motto would better suit than this *viz* "Be HARD even as a diamond; Be hard with the *innocence* of a baby."

(53)

Too many leaders have corrupted leadership—nay even the instinct of *fellowship*. Too many journalists, speakers and authors have demoralized mankind.

(54)

A true politician does not endevour to educate the *masses* in politics. He selects a few individuals and trains them in politics, practical and theoretical, *plus* the Philosophy of LIFE

(55)

It is *true* that the Indians have been maltreated, nay tyrannized, by the foreign ruler.

It is *equally* true that the Indians did maltreat, nay even tyrannized, the *original* inhabitants of India.

It is *perfectly* true that India still deserves to be chastised

But far-far-far more true than all that is that the Englishman-a materialist and a 'shop-keeper'-has no right to chastise India.

The Englishman is steadily losing his ancient 'aristocratic' virtues such as generosity, bravery, freedom from perfidy, and 'Spartan life' to fit him for rulership

Is the English nation sinking more and more in the well of degradation? Is she digging her own grave?

(56)

Neither Dependence nor Independence matters to me. The greatest emperor is dependent upon a thousand things and persons The poorest coolie enjoys Freedom if his Will is free,—free to disobey Mind and Buddhi, free to challenge Death, free to enjoy Self. In the Material world, things and individuals are interdependent. *He* has won true Swarajya who has transcended the world of duality· Dependence and Independence, and who has realized the uniqueness of the soul and oneness of the Spirit.

All bondage is self-made. The prisoner has in himself the power to break the bonds He has only to *feel* his strength.

(57)

Political freedom is only a *means* to the great end of winning liberation from social evils that continuously enfeeble a nation and prevent her spontaneous growth.

Only when the Indian Nation becomes politically free, can she tackle her social problems successfully. The power to *enforce* change by law is the primary condition for social re-construction.

(58)

'England's small-mindedness is the greatest danger to the progress of the world,' says the wisest philosopher of Europe

England's influence on culture and philosophy is vulgarising As a Nation of Shopkeepers the English people have always been indifferent to *nobler* activities of life.

(59)

From times immemorial, it has been said that *JHAR, JHAMIN* and *JORU i. e.* Capital, Land and the permanent *possession* of Woman are the main causes of wars, social troubles and anxieties of individuals.

Religion, philosophy and common sense have unanimously denounced these three things in all countries at all times and in different ways. But never in the history of mankind has a *systematic* effort been made to disallow at least land and capital from prejudicing the peace and consequently the progress, of society.

As it is, a man has to depend upon mere chance for finding an occupation. Then he often finds himself unable to withstand the temptations of evil ways when he is out for securing bare necessities of life. Even when he has earned more wealth than he needs, he has to go on devoting his valuable time and energy to the earning of more wealth

for fear lest his capital would be stolen away or exhausted by some accident. He is anxious for the future of his wife and children after his death. For, the state does not undertake to provide work and maintenance to them who would consequently be swept away if he dies living nothing to them. But in a country where the children of the state are nationalized and where land and capital are also nationalized, the father has not to feel anxious to hoard money for his children, nor for his old age, nor also to provide for possible accidents. He has simply to work and the state is bound to look after his needs and the education of his children. This changes the whole conscience of a people in course of time *The man is let loose to think of higher things and to cultivate superior tastes.* The exceptional individuals of such a state are in a position to utilize all their mental, moral, physical and spiritual energy in inventing and doing things that would hasten the progress of mankind.

A government under which a man has to suffer starvation for want of work or has to keep his children uneducated for want of means, and under which great minds have to 'condescend' to 'service' or 'business' for the sake of maintenance, is no government worth the name. A government that can bear to see an acre of arable land lying idle for any reason whatsoever or for no reason, stands self-condemned.

A government under which 'beggars' are possible is bankrupt in the capacity of organizing the resources of the country.

A people has a right of *conquering* a land by military force, but certainly *not* the right of *keeping* it by the

same, for that would prove its 'poverty' and 'failure'.

(60)

Great souls who have made the history of the world were not 'educated' men. They had terrible capacities for destruction and creation Shivaji was not a University man, yet he founded an empire. Joan of Arc was innocent even of alphabets, yet she liberated France. Napoleon learnt little, yet he saved Republican France from the conspiracy of Europeon Monarchs. Henry Jones, a young farmer, secured freedom for Servia.

(61)

The men who would formulate a scheme of education for modern India shall have to take into account India's immediate political environs, the present form of her social organization and her place in the life of nations

Even like the earth which is subject to multifarious motions such as a ceaseless rotation about her axis, a ceaseless revolution about the sun and a ceaseless march toward the Hercules Constellation along with other members of the Solar System--even like that earth of ours, modern India is rushed forward under the currents of national forces, international forces and the forces of the world-evolution. He who would undertake the task of determining the culture and the system of education for modern India must therefore, be able to understand these forces in all their aspects and to appreciate their effects on the life of the Indian Nation.

Such a man must live in solitude in order to view things and their happenings in their true light. None, not

even the strongest can perform the herculean task while living in the midst of vast national conflicts

In solitude, he must first re-create in his memory the Past of India and the world in all its objective truthfulness. He should next follow the stages of development in the course of which the Past after a number of changes finally assumed the form of the Present. He should fix his eye on the Present, view it in relation to the Past and should *dare* to *predict* the Future. Only one gifted with a strong historical sense can understand the process of development. He who would plan and build up the form of culture and the system of education for a nation must possess in a profound degree the historical sense.

(62)

It is easy to abuse the Kaiser for his ambition to conquer the world In fact, the world will be happier when there will be one Rule for all countries. Then there will be no *shabby* conflict of interests

Events are marching with great swiftness. It is not impossible if driven by the force of circumstances, mankind forms a World-Federation in less than quarter of a century

(63)

H. G Wells should have written his 'World Set Free' in the French or Russian language—languages of peoples who have an imagination and energy sufficient to lead the world to progress The English nation has not understood the Book which entitles the author to the enviable title of a 'Seer' He is quite right in seeing the need of wholesale

destruction before the world-powers have learnt to 'see' things aright. The 'idea' of a World Federation is already 'conceived'; it has only to 'come out', but that would tear the old body and involve great pain. Anything that interferes with the 'tearing of the body' must be destroyed unsparingly.

(64)

Look at the wisdom of the modern governments!— they require that the power of administration, the power of keeping a sword (and in some parts of India, even the power of keeping a stick), nay the power of preaching be reserved for those whose fitness for the same is tested; but no test is required for the power of possessing wealth which to-day *buys* every other power without being required to stand any test whatsoever Wealth purchases arbitrators and editors, politicians and public opinion. Wealth buys all sorts of 'concubines' including the greatest intellectuals. Wealth creates civil wars and chaos. And yet no government is wise enough to control wealth. Nor is it possible for a 'modern' government to see things with open eyes; for what after all is a government, save an organization of numerous 'poor souls' with very little love, leisure and will for 'ruling', guided unknowingly by a single selfish plotting Rogue who knows well how to do things in the name of anybody and everybody except himself, either of a King or of a Senate or of a People.

(65)

There is not a single Master-Soul in the world at the present moment who like Krishna would bring about a war that ends war and thus create a new Age. Wilson tried to play the Superman at the cost of America, but failed

miserably as could have been easily anticipated by psychologists, nay even by phrenologists. To him the world owes all the miseries of the confused present and the terrible near-future.

(66)

They say France has suffered *irrepairable* losses at the hands of the Huns. How is it then that France talks of '‹ reparations'? Poor France! She will one day die of ‹ forgetfulness'—forgetting even the counsel of her best son!

(67)

America, the land of multimillionaires, of slaves to Mammon, has no leisure to see how she is made to kill her own ideals. From the high *pitch* of a Preacher, she has plunged into the *ditch* of Diplomacy. From the respectful position of a mediator, she condescended to become a party and now feels anxious for her own safety.

Wilson, a School-master, has not studied Washington Irving!

No wonder that Wilson who first suffered from hallucination now suffers from melancholia! He has yet to pay for making the world pay for *his* weakness.

(68)

Will Japan imitate Europeon diplomats? Young Japan must be saved from the ways and the *end* of old Europe.

None but India, however helpless she herself be at the present moment, can save Japan from a headlong fall.

(69)

They are liars—those ‹ white' diplomats and ‹ black' cowards who ceaselessly dream of an India rising in rebellion or an India contemplating a rebellion. The truth is—if

anybody at all cares for truth—that India does not *need* rebellion for her emancipation. Her situation is so unique that she need not waste her energy in any sort of 'mischief' for the realization of her highest hopes She needs simply to free herself from *requiring* foreign goods and foreign education,—and she is politically free from the next moment. The educated fools of India do not understand this truth because it is so *simple*, and the fools of the world do not feel *interested* enough to know the real truth about the much-rumoured Indian rebellion No, there is *absolutely* no rebellion, no *intention* of rebellion, no *dream* of rebellion in India On the contrary, India refuses to rebel even when some cunning bureaucrat now and then purposely drives a province to desperation. Was that misunderstanding spread with a view to 'cure' India with the 'prescription' specially prepared for Ireland? Oh people of the world! if one day you suddenly hear of a wholesale slaughter of Indians, be sure to attribute it to Britain's great care to protect the helpless Indian public from the mischief of the Indian rebels!

(70)

The *greatest lesson* of the present day is "*Believe not the diplomat,* and yet *do not allow the diplomat to suspect that you disbelieve him.*" Oh the misfortune of the world made unworthy of Man by the creeping worm of the diplomat!

(71)

To besmear Lenin with the blackest paint is very easy. The other day some rascal did the same with the grand statue of the good Queen Victoria. Paints are very cheap in these days But no Europeon chemist was

able to restore the statue to its original condition; it was an Indian—Proff. Gajjar—who could once more show the statue in its true colours! None but an Indian will be able to read Lenin aright and to remove the blackest paint with which he is besmeared by diplomats; for to understand him requires a sage, a philosopher and a warrior of the highest type. His selflessness, his cosmopolitan consciousness, his sagacity and his will-to-do are beyond the grasp of the dirty diplomat. His 'hardness' is the outcome of his tenderest love for mankind. His ability to victoriously fight the enemy within and without at the same time, even under the most inhuman blockade, and to establish a totally new (and therefore necessarily unpleasant in the beginning) form of government and society in Russia, without slackening his *unselfish* efforts of popularising his New Dispensation throughout the world, makes him incomparable in the eye of the impersonal thinker and dangerous in the eye of the sneeking diplomat.

A Lenin + A Kaiser = Krishna.

Lenin will one day become a Krishna, but not until he has learnt at the feet of an *Auro Bindo*. To be a Ravana he may learn at the feet of an *Annie Besant*—egoism incarnate!

(72)

A Wells + A Bernard Shaw = An Auro Bindo.

A Gandhi + An Auro Bindo = A Krishna.

But it is the irony of fate that two 'chakravarti's hardly, if ever, join hands

(73)

There is no compulsion for a Yogi He has a right to 'alootness' from national struggles. But to will 'great' things belongs to his nature. If he abstains from great performances for fear of losing 'yoga'. equilibrium or peace or Dharma or if he is afraid of interfering with the Karmas of nations. he forfeits in the eye of Great JNANEES his claim of the High-class Yogi The yogic Super-man is not bound by any law He makes, unmakes and remakes law for the conduct of his mind and body for his 'play with the visible form of Cosmos.

(74)

Dharma is the greatest ideal of man. But having realized that ideal man spontaneously becomes Superman, and swims in the Air above the Highest Summit where there is no 'ideal' *i e* no *fixed* ideal, no 'enforced' ideal

(75)

Yoga no doubt gives a peculiar 'pleasure' and peace. But that is not the ultimate goal; it is the 'halting place it is a means to an end Many imperfect yogees in India have burried themselves in a hundred years' *Samadhi* This is miraculous indeed to the eye of the mob, but A *Jnani* smiles at such an yogi whom he takes as a slave of 'Rasa— of a peculiar pleasure Krishna the greatest of yogees could divide himself into two consciousnesses, one to *act* with, the other to *watch* with, as a '*drista*' or '*parakh*'.

(76)

He would be a most presumptuous man who would venture to advise Britain one way or the other in 1921. She can neither afford to fight nor help fighting too. Ireland the tyranised has put her tyraniser in a far more

deplorable state than her own Is it necessary to consult a Besant as regards the Future?

(77)

Some rogue of an historian the other day taught Indians that Aurangzeb slew thousands of Hindus out of bigotry It took many years for Indians to find out the truth underlying the so-called slaughter The Hindoos had forgotten *oneness* oneness of political interest, oneness of the ideal of devotion, oneness of mind to achieve great things They had grown 'poor', spiritless, will-less, aimless, void of courage and enterprise. They *wanted* to be frightened to death in order that they be raised from *ennui*. Aurangzeb, himself a brave man, could not bear to see the degradation of the people entrusted to his care and slew a few useless creatures to 'manufacture' a Shivaji, an ideal man, a new God for India to worship. All hail to Aurangzeb and his 'creation'!

The motto of the Mehomedans is "A Moslem is an uncompromising *hero* on the battlefield, a *Fakir* in case of defeat, and a *God* after death"

(78)

How poor the world has waxed that even great scholars and politicians are easily duped into beliefs like the following!

A 'translator' assuming the *role* of a philosopher made people believe that the Vedas, the sacred lore of the Indians, were merely the prattling of the aborigines!

Some Ravana made a great research that the Kaiser was the meanest cur that ever walked on earth,—the Kaiser who only the other day was idolized in London

by the Royal Family and whose statue was erected with greater respect and pomp than any king, philosopher, poet, politician or saint!

Some rascal of an historian made an invention that Shivaji was a free-booter and a plunderer!

Some rogue of an historian told the world that Napoleon was the most debauched, the most blood-thirsty, the most self-seeking demon that ever lived on earth!

Some scoudral of a diplomat bugled to the world that Gandhi was a preacher of war and massacre in the disguise of a saint!

The world lacks psychologists and brave expounders of the findings of psychology.

(79)

Even the Russian Communism will not be the last of the social experiments mankind has been making since its birth. A World-Republic will soon follow, to be converted, in course of time, into the Universal Monarchy of the highest spiritual type.

(80)

The peculiar 'weapons' used in Gandhi's War of Non-violent Non-Co operation will constitute the basis of the coming universal culture

His War-science may be imperfect in the initial stage, but it will be perfected by a succession of master souls who will succeed him. A war like the present one which involves the interests of all races cannot be fought to victory by ONE master *throughout*. Several heroes will be sent, each to begin where the other ends. He who complains of imperfections in the initial stage of the

struggle betrays his impatience and gross ignorance of the laws governing human Society. People must LOVE these very imperfections, nay even welcome them until they are 'pregnant', if at all they want to be 'saved'.

(81)

Will the modern 'Leader' and 'Philosopher' consider why man has ever 'worshipped' Triple God, whose one form is creative, the other protective and the third destructive ?

Does not creation require destruction to precede it and protection to follow it ?

Does not protection require creation to precede it and destruction to follow it ?

Does not destruction require protection to precede it and creation to follow it ?

Are not creation, protection and destruction mere illusions created by Buddhi ? In reality is not ALL a steady progress of the stream of Life ? Is it not the 'Becoming' of My 'Being' ?

(82)

'*Let no withered wreaths be hung in the sanctuary of Life*" says a great philosopher. He who persistently clings to the ethics established during times of peace resembles the child who does not like to leave the endearing lap of the mother to go under the paternal shelter of a school-master. Such a bearded child—for such are most of the Modern Moralists and politicians—needs to be reminded of the history of the beardless Abhimanyu who took 'pleasure' in conquering 'single-handed' a host of grown-up warriors.

The progress of the world demands that the Young should conquer the Old. In ancient India, the young son would never return to his parental roof unless he had developed himself in all directions and had defeated his father who in that case was proud of his son and thought that his mission on earth was fulfilled

(83)

Greatness and secrecy walk hand in hand The great God who gives birth to men does know, omniscient that He is, as to what calamities shall befall them and when they shall die, but he purposely keeps the knowledge of these things hidden from men. Nor is this secrecy an 'evil', it is intended for the good of man himself, for if he were conscious of the looming death he would die a hundred deaths before he actually dies. In a way, the missions of God, the King and the Leader are identical. their existence and their 'business' demand autocracy and secrecy.

(84)

The highest concept of leadership was conceived in the character of Krishna by the powerful sages of ancient India. 'Ishwar'hood (God-hood) had descended upon or had been evolved in twenty-three persons at different periods, but there was only *one* person-Krishna-in whom *Parama* Ishwarhood had descended. Krishna was the PERFECT Incarnation of Will-to-Power, whereas the rest were Partial Incarnations. He was beyond all theories, beyond all 'good' and 'evil', beyond the understanding of the dialecticians He was 'yea-saying' to Life. ALL HIS ACTIVITIES WERE THROUGH PLAY AND DANCE AND MUSIC. He *knew* 'truth' but he *acted*

'art'. When a mere child, he could astonish his mother by showing the world in his little mouth. He could understand what the concept of world was and could digest and play with the same. He is represented as fond of 'stealing' (appropriating) cream *i. e.* Power from anywhere and everywhere. Imagine a born leader who was frugal in speech; who often spoke through charming smiles or at best through his melodious flute; who could win the hearts of males as well as females, villagers as well as politicians; whose gait, speech, smile, everything was pregnant with Will-to-Power; who could cause himself to be worshipped by two combating parties and could guide them both by different paths to the goal known to himself alone, who, with the intention of rousing the spirit of those whom he wished success, would not hesitate to bring about the death of their darling (Abhimanyu) by creating an extremely dangerous situation for the heroic boy, who hiding in his bosom his own disappointments, difficulties and calamities could, in public, present a *careless* and smiling attitude; who could play the parts of a charioteer, a preceptor, a diplomat, a ruler, a shepherd and a lover, who after helping his disciple Arjuna to victory, could frighten him by his most formidable Virat (cosmic) aspect, and who, above all, after 'singing' the great philosophy of the Gita (or the Song of LIFE) could say, when the purpose of the preaching was fulfilled, that he no more remembered the Gita! Such is the picture of Krishna—the Ideal Leader of the Ancient Aryans. No other concept of leadership can avail a humanity in danger. Nothing but a Krishna, not even a Rama, can save and regenerate a rotten humanity. And be it noted that Krishna was no materialist; on the contrary, he was

the highest spiritualist. It is due to the poverty of the soul of the materialist, the moralist and the logician that they misunderstand and hence misinterprete great actions of great souls. They look only to the outer action, shutting their eyes against the end or purpose of the act and the *Vritti* of the actor.

The *best teacher* for Indians wishing to learn the *Science of Life* is the Mahabharata. Read it, digest it, *act* it.

(85)

First comes the Rama type of saviour, then follows the Krishna type.

Tolstoy, the lesser Rama precedes Lenin the lesser Krishna, in Russia.

'Truth-in-itself' first makes its appearance, then follows 'Art'.

Schopenhaur comes first with 'Being', Neitzsche follows with 'Becoming' in his hands.

Gandhi the Rama type of leader, will be followed by—?

But why talk of the next generation? In the age of Rama, let people *become* as devotional, as firm, as self-sacrificing, as ironwilled, as the Hanuman, with whose assistance Rama could successfully bring back Hanuman's Sita Maiya from the clutches of satanic Ravana.

First practise Truth to beat Untruth; *then* let 'Art' win a victory over 'Truth'.

——:o:——

INDIA AT WAR WITH THE BRITISH RULE

With the unique and harmless weapon of

'NON-VIOLENT NON-CO-OPERATION.'

(1)

That India is *at war* with the British Rule is a fact which none but cowards and diplomats would conceal or gainsay.

That India commenced the war so late as in 1920 is not a matter for which an *honest* Indian would take credit. Her silence during the period of the European War and her gigantic help to her oppressive rulers cannot be *honestly* attributed to her *love* for Britain. The one was the natural outcome of her weakness, the other was tactfully arranged by the bureaucracy.

That India's war with the British Rule is of a *unique* nature, of a *spiritual* nature, of the most *harmless* nature that human mind can conceive,

is a FACT and nothing but a fact, notwithstanding all the attempts of the 'interested' parties at *attributing* to it the darkest motives. One should not, however, be *suprised* at these intentionally false interpretations since this attitude is truly characteristic of all mere intellectuals, all mere slaves of 'possession' and hypnotized cowards. Honesty, even when it endangers one's own cause or person, is the distinguishing trait of the *truly great* soul, of the spiritual man, such for instance as Gandhi who openly and severely reprimands his followers even when some of them commit a trifling moral offense under gravest provocation. Honesty, integrity, the will to *say* Truth and *act* Truth belong ONLY to those who are not slaves of 'possession.'

(2)

It was certainly not the *people* of India who invented the unique type of political warfare known as the NON-VIOLENT NON-CO-OPERATION. Had it been so, I would have suspected it as an *artifice.* As a matter of fact, it was the natural outcome of the spiritual LIFE of Gandhi who appeared on the scene at the critical moment and could win the heart of the people at large by his iron will, dove's innocence and saintly self-mortification. He hammered his principle of अहिंसा

or 'Non-injury physical as well as mental' into the brains of the people and *made* them accept the war of non-violent NON-CO-OPERATION, for he believed that Co-operation, active or passive, with the rulers who deliberately and continuously oppressed—and *prided* in oppressing—the Indian people, constituted in itself the breach of अहिंसा, the first commandment of every Religion. Gandhi believes in his principles as sincerely as a wife must believe in her husband, as Swedenborg believed in Christ, as the Bureaucrat believes in the power of his shots and diplomacy. He has LIVED his principles. He did *not* allow the prosecution of the man who attempted his life; but he CONQUERED him by LOVE, by SOUL-FORCE. He would not take milk because that involves, in a far-fetched sense, 'injury' to the animal. He lives upon three pence a day. He fasts often and has great control over his language, passions and wanderings of the mind. I would damn him—even if he were God Himself—who would dare to say that *Gandhi's* 'non-violence' is a show or a shield, that *Gandhi* is *capable* of pretending. That he is *not* capable of pretending, of twisting facts, of telling the smallest lie even for the greatest national gain is a '*virtue*' inherited by him from his exceptionally pious parents.

and carefully preserved notwithstanding his having lived in England and having come in closest contact with materialistic civilization, society and government. He does know that his '*virtue*' is often taken advantage of by the Bureaucracy, but he dare not *condescend* to desire or accept an ill-gotten victory. A thousand and one times over again, he has asserted that he would embrace a defeat more cheerfully than an ill-gotten victory. The twentieth century Europe, especially the nation of shop-keepers, and those who are 'tutored' by such a nation, can hardly believe that such a degree of integrity *can* exist in a human being in this Age. This circumstance renders it very easy for diplomats to make the world believe that Gandhi plays upon the emotions of the masses with a view to massacre the whites in India. If the ground of such a belief is once prepared, it would be 'reasonable' and 'justifiable' for the bureaucrat to order firing at the 'rebels' for the 'safety of the poor Indians'! Then the discussion would follow—the discussion of the circumstances under which the firing *had* to be *unwillingly* ordered! Then Commissions would be appointed by both sides to gather 'facts'! After a delay of months, the Reports would be out, but they would differ widely on fundamental points. Then the 'lettered'

journalists and politicians will rush to denounce the government for shielding the officials concerned, with the consequence that they would be assaulted by the Press Act, the Democles' sword ever hanging over them.

The 'wrong' is *thus* 'righted'! And thus is the attention of the people successfully diverted from the goal o' their struggle. Thus are the people made to 'forget' the great wrong! Besides, the announcement of the appointment of commissions in public papers would drag the unsuspecting world into the belief that the rulers are doing 'their level best' to administer 'justice' to the ruled.

(3)

I for one do *not* believe that *all* those who have acknowledged Gandhi's leadership have done so owing to their FAITH IN HIS PRINCIPLE OF NON-VIOLENCE. There are many who *had* to accept the 'Commandment' *in spite of* themselves, just as they had accepted the British Rule in the absence of any other alternative. The people had lost all faith in the promises of Britain, they had also lost all faith in those of their politicians whose only weapon of warfare was 'haranguing and petitioning'. Had not Gandhi

come on the spot at this critical moment, there would certainly have occurred small skirmishes here and there. Nothing but Gandhi's 'hobby' of making अहिंसा the principle of every activity of life—even of politics, combined with his iron will and his hold on the mind of the people could have preserved the public peace. To trace peace to the peaceful nature of the people or to the tact of the Government, or to O'Dwyer's atrocities, or to the Co-operation of the so-called Moderates with the foreign rulers, is to betray colossal ignorance of facts, or hypocrisy or inability to understand the psychology of men and events.

(4)

Gandhi's supernatural powers are the product of his ceaseless *doing* with an *impersonal* aim. Slow at first, his evolution now is very speedy. He has reached the Highest Summit of 'विवेक ख्याति' (Religious *tempo*) as did Tolstoy. Extra-ordinary mystic powers are being evolved in this stage, but that is certainly *not* the highest stage of spiritual unfoldment. And Gandhi knows it. A time will come when, like Tolstoy, his *Viveka-Khyati* will make him cry out: "Oh ! It is all '*Shunya*'! Oh the unbearable *Shunya* ('blank')!"

Then will come the turning point. He may either die, as did Tolstoy, of 'suffocation' in the *Shunya* to be re-born as a Great Royal Yogi, or be able to *create* from the *Shunya* new heavens of his own to live in with परा ज्ञान, wherewith he may be able to revolutionize the whole world as did Krishna.

Gandhi is unmistakably the greatest man in modern India. His evolution is unique. Naturally, therefore, he is not understood properly even by his followers, not to talk of strangers and enemies. No great man is ever understood in his own times,-rather every great man has been positively *mis*understood in his Age. All abuses, nay even praises, are the result, not of understanding, but of *mis*understanding a great soul.

Staying power is in the blood of Gandhi,—staying power which makes a Martyr. Not so with Auro Bindo who has evolved much higher KNOWLEDGE than Gandhi. Staying power distinguishes the Vaishya from other types. Gujrat has inherited this trait in a profound degree, though possessing but poor imagination; Bengal is deficient in that power, though possessed of a strong and high-strung imagination. The two traits combined would achieve most astonishing results.

Surrender Notes and Sinhas illustrate this reading of the Bengal Mind.

So long as Gandhi is in power, so long as *he* guides and controls the Indian heart, there is *absolutely* no danger to the personal safety of the foreigner in India. He cannot fight his war on any 'ground' other than that of अहिंसा; consequently, it is in *his* interest that he does and shall prevent the use of brute force by any of his followers even if they be constantly and intentionally provoked to the highest pitch of indignation. His method is *disciplinary*; he is in no 'hurry' to push in the higher stages of his warfare until and unless he is fully CONVINCED that the people have acquired the power of self-mortification. And he feels SURE that people *can* be trained to that extent, for has not RELIGION infinite power especially when it is used as a weapon by a man of great spiritual strength? And if the tree is to be judged by its fruit, then surely Gandhi has already proved the innocence, the honesty, and the might of his weapon even within a ridiculously short period. To speak lightly of his weapon or to oppose him and to run down his 'sword of feathers' would be inviting visitations of God's indignation and fury

in forms such as predicted in the Holy Bible and variously interpreted by the reputed church-men of England, France, Russia and America. (See No. 16).

(5)

TO KNOW and to AFFIRM are *different* things. One may be KNOWING that England is passing through a most dangerous crisis, and still can AFFIRM that she was never safer and stronger; one may be KNOWING that Ireland though subjected to constant and most inhuman terrors remains perfectly uncompromising, and still he can AFFIRM that she is after all satisfied with the promise of a certain constitution; one may AFFIRM anything about the situation in connection with Turkey, Afghanistan, America, Russia, or France, though he may be KNOWING the difference between the actual facts and his statements.

One may similarly AFFIRM that the preaching of even *non-violent* non-co-operation to the illiterate masses of India would certainly result in violence, and that all political agitation should *therefore* be confined to the educated few. One has a 'right'—because of the *power*—to hold up any false 'theory', then to proceed to make a false

'deduction' out of it, and then to pass from the field of 'opinion' to the field of 'action'—action in the form of arbitrary laws and orders meant (!) for 'protecting the poor defenceless people' whose guardianship was entrusted to the *only* deserving nation of the world by the 'grace' of God.

You see, then, how events flow ?—how the Field of Opinion is in a twinkling of the eye converted into the Field of Action; how a theory is launched for the justification of a premeditated political action.

That is always the case with every power; but the fool of the 'moderate' who has no brains for psychology, and who is hypnotized or dazzled by the wiles of Olympian Gods cannot see through. Perhape he will see it when he is himself shot, through the mistake, of course, of some one of his deities. But then it will be too late to 'repent'!

The average man of common sense, however, knows :—

(*a*) That the very illiteracy of the masses is a useful factor in CONTROLLING as well as organizing a big nation. Did not the brave Sikhs in perfect obedience to Gandhi's commandment, allow themselves to be slaughtered without offering the least resistence, both at the Jallian-

walla Bagh as well as the Nankhana Sahib Temple?

(*b*) The main characteristic of the illiterate of any country, especially of a religiously-inclined country like India, is DEVOTION to the Head, and the FEAR of divine displeasure that would befall them if they disobeyed the pious Head of the race. Assuming a nation of *devotional* type, assuming also a Leader of Gandhi's type whose Motto is अहिंसा or NON-INJURY TO ALL LIVING BEINGS, it FOLLOWS as surely as day follows night, that the person and property of the Ruler as well as of the ruled are PERFECTLY SAFE. However one who wants to advance his own interests *must* spread lies and scandals directly or indirectly advantageous to himself. And because this is the AGE of REASON, because this is an intellectual age, he needs must take care to '*Samjav*' or bamboozle the world by 'justifying' himself. And where on earth is the dearth of the *means* of 'justification'? Finding that a meeting of twenty thousand people dispersed *peacefully*, I would next day issue an order, if I were an officer, prohibiting sticks being carried to a meeting, knowing full well that the *innocent* people would feel *insulted* and that they would certainly carry sticks if only to *show* that the presence of sticks would not affect

the peace of the meeting. And then I would order the police to snatch the sticks from the people and create a scene of tug-of-war; I can then charge the people with disobedience and with attempting to beat the police, and finally order shooting, which I would certainly 'justify' as a most unavoidable step in the interest of public peace! I can even boast of having 'saved' the foreigner! A small 'tempest in the tea-pot' can thus easily be arranged, can be 'magnified' by a little tact and then 'justified' with the help of a little 'logic'! Then again for the justificatian to reach the furthermost corners of the world before the terrorised people recover breath to utter a word, I can utilize all means at my disposal *e.g.* the press, the telegram, the wireless, the aeroplane. Not stopping there I can manage to prevent the correct news from being communicated abroad—even to the neighbouring village. I can stop all communications for a fortnight or so.

(*c*) Gandhi has certainly *not* confined his preaching (can it justly be called 'agitation'—this preaching of taking to the Spinning Wheel?!) to the uneducated classes or to any particular sect, class or district. The educated are free to hear him, read him, follow him. Many

educated persons who at first opposed Gandhi's views and methods have now become his staunchest followers, some of them being men of highest reputation and intelligence. If cowardice, selfishness, ennui, or ignorance of the psychology of men and events, prevents *a part* of the small educated class from following Gandhi, no impartial thinker will be prepared to say that Gandhi has appealed only to the mob. The fun is, till yesterday, when the nation's weapon of warfare was 'resolutions' and 'solicitations', the Government labelled the educated Indians as mischief-mongers; when resolutions are dropped and RESOLUTION has been taken up by the nation, then the former 'mischief-mongers' are considered and flattered as the thoughtful—and the *only* thoughtful—section of the nation and the masses who were till yesterday flattered as 'docile', 'obedient', and 'loyal' are now considered as 'dangerous' and unfit for political education! (See the scathing criticism of the educated class and eloquent praises of the peasantry by the late Commander of the Indian Army in his book where he strongly advises the Home Government not to listen to the educated who form but a negligible minority and who are highly objectionable).

(*d*) To delay or postpone a war, when war is enforced upon a nation, for the sake of a handful of persons *accustomed to grumbling*, would be simply ridiculous. None but a rogue can advise such a step, none but a fool can adopt it !

(*e*) To demand from a nation that she should remain INACTIVE until all the m llions of people are unanimous, is to enforce suicide upon her.

(*f*) There is no public movement—not only political, but even social, nay even religious—which does not involve some sort of conflict and even bloodshed that always result from human imperfections such as personal vanities, private motives etc. Has this fact *ever prevented* a government, a politician, a social reformer, a saint or a philosopher from organizing a public movement ? Has he been persuaded into *giving it up* on the appearance of some undesirable skirmishes? Does such an unavoidable happening *prove* the leader's mal-intentions or the culpability of the movement? or even its impracticability ?

(*g*) If *even* Non-violent Non-Co-operation is a dangerous movement, and that too under the control and guidance of a leader like Gandhi who possesses not only an unimpeachable character but

(7)

Not the world at war but the world of hypocrisy and apathy is a deplorable spectacle. It is hypocrisy that has brought dishonour to War. War has been *demoralized* by sneaking souls, hence the very name of war is associated with the feeling of shock. They are ignorant babies who talk of eradicating War from nature, in stead of eradicating the demoralizing elements of war.

Woman, the cause of innumerable troubles, can never be eradicated. Spiritualize the connection of man and woman and then there is no evil. On the contrary, there will be a continuous development of man as well as woman.

Those who talk of woman as dangerous are those who abuse woman most. They look at woman with a sensual eye. Those who ask for spiritualizing the connection between man and woman have the highest regard for woman. They would not look at her with a sensual eye even when alone. To them, she is a treasure that gives 'gems' to society—'flowers' of mankind. It is the lust of man that transforms 'flowers' into 'weeds'.

The world to-day is full of such 'weeds'. Little hope to expect *chivalrous* and *innocent* wars from war-abusing weeds !

Rama, Krishna, Mahavir, Dharma and such other 'flowers' were possible only in that society in which the most magnanimous man and the most magnanimous woman were mated, in which none dared abuse woman and in which even woman praised war and bravely participated in it. *Woman and War have very bad times in modern age*

Shakuntalâ, a mere hermit's daughter, a mere cottager's daughter, did *not* pocket the lie of her Royal husband Dushyanta whom she deeply loved. She would have nothing to do with the man, she would not stay with him as a kept one or an attendant or a protege; she 'returned' to her parental hut, her rural life, there to resort to the weapon of the non-violent non-co-operation which finally brought the repenting liar to her feet. She was then *invited* and *lead* to the Royal Palace as Dushyanta's 'equal partner', as his second soul, as a *rightful* partner in whatever belonged to him. And the offspring of such a mating—of a chivalrous Man and a self-respecting Woman—was the baby who could tame lions literally and not metaphorically.

But the modern Politician reads ancient literature with closed eyes!

(8)

They say India is not sufficiently educated for receiving Home-Rule. I say, India is sufficiently educated not to deserve Home-Rule.

India cannot be educated by *any* outsider; for the Indian climate, Indian geography, Indian temperament are all unique. No nation has yet 'understood' India. No nation ever made such deep investigations in the invisible regions of Mind as did India for centuries and œons. No nation can, therefore, reasonably hope to be able to 'understand' India until she herself has reached a high pitch of intellectulity. The world's evolution would be speedy if India is allowed to have her own way of *living, governing and educating*,—for Indian rulers never considered them as separate activities. The Indian Law-giver was an expert in the Science of Living, the Science of Education, the Science of Government, and he harmonized all the three unlike the modern governments which employ mere specialists of Education and specialists of Administration, having very little knowledge of the other two things, and who leave the 'Science of LIFE' at the mercy of the mob!

There is no harmony in the national development at present.* Not so in ancient India: her master-minds used to control and guide *all* activities of the nation and there was therefore a homogeneous harmonious alround development.

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* This explains why Gandhi 'dabbles' into all matters, political, social, religious, educational. He has the instinct of the Manu of the past, even though he may not be conscious of it. He sleeps and dreams of the drink-habit so wide-spread in India and so demoralising the finest instincts of the nation; he gets up and publishes his 'mandate' that the drink-habit should be fought out. He sets high-class ladies to implore the slaves of drink to resist the vice. Next day he sees the poverty of education and organizes national schools and colleges. He sees social vices such as untouchability, child-marriage and enforced widowhood-and he declaims against all these social diceases from the top of his Ashram. He finds religion grown materialistic and he stops on his way to the political war to save religion. His programme includes the education of woman, the priesthood, the school-boy, the teacher the journalist and the politician, the so-called untouchable and the drunkard, the mill-hand and the mill-owner, the client and the lawyer. Who dares to say that Gandhi is an 'opportunist,' a 'diplomat' or a 'political agitator'? Can any of these persons afford to meddle with things which would offend the orthodox people whose whole-hearted co-operation he needs for the success of his political scheme?

There is nothing common between the Western Civilization and the Indian Civilization. The West has suffered much by her methods as her greatest and most sincere thinkers, poets and philosophers, nay even some politicians have more than once declared with a heavy heart. But the West is not to blame. She will learn *by experiments* as did the East once learn by experiments extending over centuries. Free as the West must be to make her own experiments, she cannot claim the control and the guidance of Indian LIFE. She may either approach the East in the mood of a disciple to imbibe knowledge, or keep at arm's length. She should not force her tutelage on India, her senior in the Science of Life.

(9)

They say India is not sufficiently fitted for Home Rule. Granted for a moment that India is fit for *nothing*, that does *not* empower foreigners to rule over her. I speak from the standpoint of talkative 'moralists'. From the standpoint of Vital Philosophy, everybody has a right to give free scope to his powers, provided he is prepared to bear with equanimity, the sweet as well as the bitter consequences of his action.

Is England 'fit'?—England where there is almost a civil war in the midst of a most complicated political situation?

Is America 'fit'?—America whose one single citizen could entangle her in an unnecessarily difficult situation that would require years for its solution and would involve heavy sacrifice of man, money and material?

And still I say every nation has a natural right to *live*, and consequently to live *in her own way*, to govern herself in her own way. No foreign system will help any nation. The fish best thrives in water, the bird in the skies, the beast on the earth.

Did I say the beast best thrives on the earth? This explains why India ever soaring in the skies of spirituality, has ever lost her hold on the earth!

India has still to develop into a perfect being, a bird + a fish + a beast*. And foreigners are sent here from time to time to teach India one important lesson which she in her pride, ever disregarded. But let foreigners also learn a lesson—of course a higher one—from India, if they at all care to be perfect.

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* The bird or philosopher lives and has his being in the skies of all-pervading spirituality; the fish or the intellectual lives in water, the region of the brain; the beast of materialism is ever fond of land—mere land!

(10)

The British people wept when their foreign rulers and 'protectors'-the Romans-one fine morning sailed off from Britain. So says History, if History tells truth. Be it as it may, the British people have since become able to rule themselves though numerous obstacles stood in their way. They have even been able to conquer and rule half the world ! Let alone, the British nation could do *Wonders*,-she who the other day could not bear the thought of her foreign protectors leaving her to herself. The Moderns are very forgetful; they easily forget their own past history and still they boast of having studied the past history of other nations !

(11)

You talk of the political unfitness of the Indians ? Oh, you seem to be very forgetful. In the presence of such a Master-soul like Gandhi of whom even an armed government is afraid ? In the very act of enjoying national security kept intact by the blood of the Indian soldier-you may well forget what happened at home ! You may well forget, engaged as you are in dreams of world-conquest, master-minds in poetry such as Tagore, master-minds in science such as Bose, master-minds in philosophy such as Auro Bindo,

master-minds in politics such as Tilak, master-minds grown *in spite of* the uncongenial atmosphere so carefully created by you. Let not your self-sufficiency blind you to the greatness of others. The friendship of a senior student is to your own advantage, if you have a brain to understand aright.

(12)

If I were the King of England, I would have nothing to do with Parliaments and ministers, Lloyd Georges and Carsons, Northcliffs, Curzons and Churchills, the journalists and the jingoes. I would see things with my own eyes, would see the past, the present and the possible future and would myself decide the action using my ministers as mere instruments. If I delighted in kingship, I would preserve kingship in spite of all talk about democracy; and for the reason of that, I would undertake a trip to India, pay a chance visit to the Hut of the Young Indian God and would pride in winning *him* who has won the hearts of millions of Indians and the silent sympathy of the world at large. I would pet him even as a playful school-boy and ask him to organize India as he the 'impersonal' ruler would be pleased to do, and I would promise him all

help as a friend, while Gandhi on behalf of India must promise to maintain irrevocable and sincere friendship,—a friendship that ever runs to the rescue of the loved one without waiting for a call and without calculating personal losses, inconveniencies and dangers,—a friendship that is spontaneous and self-sacrificing,—a friendship like the one which characterized the chivalrous Kshatriyas of ancient India,—a friendship of an ideal wife and an ideal husband.

The fight of two 'noble' enemies ever results in spontaneous friendship.

The friendship of two selfish individuals ever results in deadliest enmity.

All depends upon the 'nobility'—the 'magnanimity' of parties concerned.

Magnanimity should *first* be shown not by the weaker party, but by the stronger one. That would prove the *sincerity* of his intentions.

To preach 'let bygones be bygone' to the weaker party is a mere stratagem. To give more than the weaker party expects or has a right to expect would undoubtedly and completely win the weaker party.

Tantalizing nature means insincerity.

Love cannot be *forced upon* any one; it can only be created, and created by self-surrender. The self-surrender of a stronger party is always considered a great *virtue*, a great *strength*, a great VICTORY.

The self-surrender of the *weaker* party is always taken as a sign of weakness admitted and it always results in greater tyranny.

The whole question is; Is Friendship really *meant*? Is friendship the expression of *abundance* of strength? or of FEAR resulting from one's consciousness of one's *weakness*?

In the first case, the way is clear enough; and there is but ONE way.

In the other case, nothing but diplomacy and the use of brute force on behalf of England would help her. Let her decide for herself. That does not, however, mean that India should *wait* till England has made her decision.

(13)

India has already *DECIDED*.* She has decided and *commenced* to evolve and to *enjoy* the power of

* Indians do understand the sense contained in the wise aphorism "Thou art not a free man, thou *seekest* freedom still." India has not to *seek* freedom, she *IS* free from the moment she declared Non-co-operation.

managing her own affairs unaided and unobstructed by any foreigner and to have friendly relations with *all* the nations of the world. India has refused to listen to the sweet promises as well as threats of this or that foreigner. Neither does she desire to enjoy the fruits of the experiments of other nations,—experiments in science, in politics, in education, in trade and industry; she wants to grow her own fruits which would be congenial to her growth. Nor does she wish the foreigners to quit India. Her motto is, ' LIVE and LET live '. Her weapon of winning emancipation is, therefore, the most harmless one, the most innocent one which involves suffering to the party using the weapon and not to the opponent. She has only resolved to desist from helping any foreigner to govern her and she wants to govern herself in her own way. She would thereby help the progress of humanity with the results of her own experiments, that is, if at all mankind chooses to be benefitted by them.

Even this innocent weapon is used *most* cautiously. Gandhi has divided his programme into certain stages and he takes care not to leap to a further stage unless he feels sure of the deservedness and preparedness of the people. These

considerations alone determine his decision, not the pleasure or the displeasure of the Indian or the Britisher. He is not ashamed of withdrawing, postponing, retracting when he thinks it advisable to do so; for he is no slave of 'prestige' as he is no slave of 'timidity'. He is neither slow nor hasty. He feels the inspiration of a saint and possesses the insight of a sound politician. He appears at times to commit a political blunder but that is due to his adherence to his doctrines of absolute truth and non-injury which do not allow him to give *politics* ascendency over *purity*. I once attacked him downright for his doctrine of absolute non-injury. 'Don't attack the ruffian", he wrote in a magazine, "who is about to commit rape on your daughter; simply *stand* in his way and stand bravely to the last". I attacked him severely for teaching such a principle to an already enfeebled race. Upon second thought, however, I gave up my opposition. Psychology reminded me that the first step for such a race cannot possibly be anything but what he preached. Gandhi is the embodiment of the conscience of modern Indians. A nation cannot jump from the ditch to the seventh summit of a hill. I thought Gandhi to be the first instalment of India's future. He

is here to drag the waggon to a certain distance and then another Engine will be waiting to relieve him. I also thought that the *instinctive* leader of a nation works *sub-consciously* and, therefore, *necessarily* with a FAITH in a *lesser* truth; that unless he has *perfect* faith in his doctrine, unless he is able to fan his faith into a full-blazed fire, he cannot *warm* others, cannot *inspire* others. *His deficiencies are, therefore, the need of the country.*

When I attacked Gandhi, I was swayed by Buddhi, Intellectuality. Cosmic consciousness afterwards made me see things in relation to the past, the present, as well as the future. I would not *now* be 'surprised' at Gandhi's faith in absolute Non-injury and self-mortification, nor at Lloyd George's faith in his doctrine of saving his motherland by 'bluff' and diplomacy, nor at Besant's doctrine of saving *herself* and her supremacy by playing upon the emotions of the mob and the intellectuality of the educated, with all sorts of weapons including orthodoxy as well as heterodoxy, loyalty as well as treason, love as well as hatred, flattery as well as intimidation, Gita as well as Ghost Tales, Atheism as well as the worship of the God of her own make.

(14)

Mrs. Annie Besant has recently come forward as a guide and saviour of the world in travail.

The burden of her preaching is this, that the world has reached the highest summit of materialism, that Germany is the mother of this evil, that she must therefore have *no* place in the new world, that the world is to be re-fashioned in a very near future, that England shall be the head and guide of all nations who shall have to adopt a civilization based on spirituality. Creating such a 'theory', she hurries to *advise* India to continue to be ruled by England, that is, to be tyrannized by her for ever; for in that case alone, she says, can India have the privilege of leading the world to spirituality.

One must understand the psychology of this strange personality and then the secret motive of her assuming the *role* of a Gypsy which of course she is not, for that *role* does not become a politi cian. But before discussing that point, we cannot help remarking that, *that* God must surely he *perverted* who could select the chief among the materialistic powers as the Spiritual Head of the world. Then again one is at a loss to understand how an England, *really* transformed into a spiritually-minded country, *can* desire to retain a spiritually-minded India as her *dependency*. One would rather think that England, destined to be the

spiritual leader of the world in near future, would gladly and eagerly invite India—if not as England's Spiritual GURU, at least—as her colleague and co-worker, an equal and independent power to help her in spiritualizing mankind.

As it is, Besant merely invents a false prediction that would be very 'pleasant' both to India as well as England; and from that false data, she draws still falser deductions which she asks the Indians to believe in. Because England is destined to be the World's Guru, India must hasten to *please* the *future* power ! And this is possible *only* by sticking to her and that too as a *menial* ! What a fine piece of logic ! What a grand mysticism !

15

Prakriti (माया, Nature, Woman) possesses tremendous versatility, deceptiveness and desire for dominating पुरुष (Man, Power).

Prakriti has a right thus to act; she is sent here—in this world of deception—this mirage, to accomplish a certain mission. She makes the man see a beautiful lake in the mirage, she makes him *believe* in it and *run* after it. To all appearance, this running after the mirage involves mere

pain and waste of energy. And the woman is 'satisfied' ! But behind the sub-conscious cruel activity of hers, is hidden the healthy purpose of the Cosmos *viz* the strengthening and the developing of Man.

Besant represents Prakriti, माया. She has played numerous parts to get mastery over the mind of people (and she has a *right* to do so). Through Theosophy she has already aimed at mastery over the intellectuals as well as the superstitious folks of the whole world and especially of India—a very credulous unsuspecting country. She conquers the intellectuals by fallacies and the superstitious mob by miracles and predictions. She conquers patriots and politicians of India by means of political intrigues, by means of predicting a future prosperous India; and of England by showing them that she has given up all her attacks upon England in which she had long indulged (for winning Tilak, the then uncrowned king of India) and that she now serves England most faithfully in her hour of crisis by running down Gandhi the leader of India and frustrating his plans with the possible result that England's hold over India may be successfully maintained. She will go on thus increasing the number of her

disciples and make them run after the mirage of victory. And during the time that they all are busy running blindly after the goal set up for them by this illusive माया, she will prepare herself to 'rule' the world as the Head of a Cosmopolitan Religion which the world now urgently needs! —as the Minister of the Christ already born for her and now under her tutelage.

The coming of the Christ in near future was foreseen by many mystics, none of whom condescended to utilize that vision for securing power for himself, and hence none of them forged, maintained, tutored and secreted a Christ. No true mystic ever does so. That Besant has created and tutored a Christ whom she has already declared as the person to rule over the world in near future, takes away her claim to mysticism. She is no mystic; she has only come in contact with a mystic like the revered Russian Lady (Blavetsky) who never dabbled into politics nor wished for ascendency. She has read the versions of mystics

saviour. She is in the realms of Buddhi or

intlectuality. She would have ere long transcended the regions of Buddhi, only if she had not been persistently so *personal* and egoistic.

Her prophesy seems to have been formed from the various predictions collected and published by the revered author of 'Forty Future Wonders' (first published in 1866). To understand the motive of Besant's predictions and of her gratuitous advice to India, it is necessary to study the above-mentioned publication. I won't pass any judgment on the truth or untruth of the statements of a hundred and one learned clergymen of Europe collected in that book, worked out and published by Rev. M. Baxter, the Founder of the 'Christian Herald' (London). I shall only give in brief the substance of the book compiled on the authority of persons like Dr. Tregelles, Dr. Kelsall, Rev. J. Jones M. A., Rev. Vaugham M. A., Lord Farnham, Earls of Shaftsbury and Cavan, Rev. Dr. Alexander Keith, Rev. Joseph Tyso, Rev. Fausset, Judge Noah, Colonel Rowlandson, Lord Congleton, Dr. Seiss, Judge Strange, Charlotte Elizabeth, Rev. Dr. Gill, Dr. Berg, Major Trevilian, Dr. Livingstone, Dr. Hales, Sumpson, Bishop Hippolytus, St. Ambrose, Archbishop Cyprior, Dean Alford, Duke of Manchestor, Dr. Todd,

Zippel, Colonel Chesney, Hon. & Rev. Gerald Noel and a host of others, with a view that the world can find out the motives underlying Besant's political and religious activities:—

I. Between 1906 and 1919, Europeon Wars and Revolutions will take place, ending with the end of the present Age (युग) which will take place in 1929 or 1931.

Europeon convulsions will extend France to the Rhine and will change the Twenty-two Kingdoms within Cæsar's Roman Empire into a confederacy of TEN KINGDOMS. All this will be the *preparatory* work of the THREE FROG-LIKE DEMON-SPIRITS (while the mystic Euphrates or the Turko-Mahomedan Empire is drying up), *to gather the nations of the earth and of the whole world to the war* of the great day of God Almighty and to cause a *political 'earthquake so mighty and so great as was not since men were upon the earth'* (as predicted in the 16th Chapter of Revelation).

II. The spread of infidelity as a result of Rationalism (बुद्धिवाद), the spread of Revolutionary DEMOCRACY displayed in the form of Radical Demagogism, Republican upheavals, COMMUNISM, SOCIALISM, conflicts between Labour

and Capital, and lawless insubordination, and also the spread of FALSE PROPHETS possessing the instrument of FANATICAL SUPERSTITION, *Jesuitical propagandism* and *political-religious intrigues*;* these *signs* will be most clearly *visible*.

III. The Turco-Mahomedan Empire will dry up by its completed dismemberment about 1917-1919 into four separate Kingdoms (according to Daniel viii, 8-23) viz. I. GREECE including Thessaly, Epirus and Macedonia; 2 EGYPT with perhaps Palestine added to it; 3 SYRIA with Armenia and most of Asia Minor; 4. THRACE, *i. e.*, European Turkey, south of the Balkans and east of Macedonia, together with Bithynia. These will be the Four of the Five Kingdoms to be formed within the Eastern Half of the Roman Empire; and the Fifth Kingdom will be Bulgaria, Roumania, with part of Servia, and Hungary added.

IV. About 1917-1919 will take place the First Formation of the Ten-Kingdomed Confederacy by the completed Division of all the countries of Cæsar's

*Does the description refer to Besant's Christ, her '*New India*' and her Congress Presidentship which was followed by her deadliest opposition to India's efforts at freedom ?

original Roman Empire into TEN KINGDOMS (as prefigured by the TEN-HORNED WILD BEAST, Daniel II, 31-45) These ten will be-1 FRANCE, with the annexed territory of Belgium, Luxemburg, and part of Holland, Rhenish Prussia, Switzerland, and whatever part of Baden, Bavaria, and Wurtemburg is not added to Austria-ALL THIS RESULTING FROM A VICTORIOUS WAR OF FRANCE AGAINST GERMANY or* a REVOLUTION in Germany; 2. BRITAIN, perhaps legislatively DISCONNECTED FROM IRELAND AND INDIA; 3. SPAIN, with Portugal added to it; 4. ITALY; 5. AUSTRIA, separated from Bohemia, Moravia, and Gallicia, and a part of Hungary; 6. Modern GREECE, with Thessaly, Epirus, and Macedonia etc. 7. EGYPT with perhaps Palestine; 8. SYRIA, with Armenia, and most of Asia Minar; 9. CENTRAL TURKEY, corresponding with ancient Thrace-with-Bithynia; and 10. Bulgaria, probably with Roumania and part of Hungary and of Servia, etc. On the North African coast Algeria belongs to France, Morocco may be added to France or Spain, and Tripoli to France or Italy.

V. About 1919 (not later than 1920) will rise a NAPOLEON; he will WAX GREAT so as

* We can now say 'and' instead of 'or'.

to become himself *presently* one of the Ten Horns—viz, 'King of the NORTH';* 'He shall subdue three of the Kings' (Daniel vii 24) and he will wax *exceedingly great* towards the South and the East and the pleasant land—a King of fierce countenance (Daniel viii. 9, 23)**

VI. From 1919 to 1924 there will be marvellous stir, agitation, and warning cry throughout the Christian Church on occount of the astounding political convulsions and the subsequent Allied Ten-Kingdomed Confederacy and the rise of the Napoleon. The excitement will deepen when Napoleon makes his covenant with the *Jews* for seven years, as many will then preach that the END (प्रलय) of this Age will be in about seven years after the Covenant and that Christ's Second Advent will occur within a little less than two years after the Covenant.

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* Some interprete the North as Syria, some as Russia.

** There is also another prediction by no less a personage than Count Leo Tolstoy—the great mystic and spiritual revolutionist of Russia. He said at the close of the last century that he could see a blaze in the South-eastern corner of Europe, which held all Europe in its grip. In the middle of 1917 there emerged in the North a

VII. Napoleon will have an aggressive Eastern career, leading to his ultimate development as the Great Cæsar and Wilful King.

VIII. Since 1924 there will be hail and fire mingled with blood, earthquake, etc; Napoleon will get the energy to persecute Christians for 1260 days, and will bring great woe on the earth, as foretold in the 12th chapter of Revelation. A great sword will go forth upon the Red Horse of UNIVERSAL WAR to take peace from the earth that '*men should kill one another*' for about nine months (probably December 9, 1924 to Sept. 1925)

IX. From about December 1924 to May 1929 *Great Britain and Anglo-Saxon America will* witness *a fiery ordeal;* there will be slaying of Christian witnesses for 3½ years until the End of this Age, after which the nations, *purified* and

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man half Slav, half Mongol, half statesman, half journalist, who controlled the DESTINY of the WORLD till 1925. [South-eastern corner of Europe, means the Balkan Peninsula. The Great War began there. Lenin came to power in Russia in 1917. The man 'seen' by Tolstoy is half Slav, half Mongol, *i. e.* a Jew, and Lenin is a Jew. He began his career as a journalist, then became a statesman and is now the ruler of Bolshevik Russia, and preacher of the New Dispensation to the world at large].

disenthralled, enjoy the thousand years of millennial peace and prosperity-this ordeal chiefly resulting from the Second Seal of Universal War, BRINGING ALL CHRISTENDOM UNDER THE PERSECUTING DESPOTISM OF **RED REPUBLICANISM** and Romanism, and *then* under the Great Napoleon's '*power* over *all* nations' during the final 3½ Years (see Revelation XIII 5–7, XVII. 13–17, Daniel ii 41–45, Matthew XXIV 21, 22, Isaiah ii 12–15, Jeremiah XXV 32, 33, Ezekiel XXXVIII. 13.).

X. In 1925 will be witnessed the second formation and development of the Ten–Kingdomed Confedaracy *as a Red Republican Confedaracy* of Ten *Infidel* Red Republics with their ten uncrowned Presidents federally allied under the Latter–day Napoleon as President of Presidents and Military Dictator.

XI. In the same year, the Church of Rome having then expanded into a *universally supreme* COMMUNISTIC Papal–Mohomedan Church, amalgamating with itself the Greek, Mahomedan, Jewish, Buddhist, Spiritualist Churches, etc, and thus becoming "Babylon* the Great, the Mother of

* Does Besant dream of doing this with the weapon of Theosophy ?

False Churches", will be *firmly seated in temporal power upon those ten nations* as their State Church and Ecclesiastical Queen and Mistrees and also upon Rome as its Metropolis and upon all Christendom. (This is pre-figured in the 17th chapter of Revelation by the *Scarlet Woman* sitting triumphantly upon the scarlet uncrowned ten-horned wild beast, and also on the seven hills, exclaiming, " I sit a Queen," and *intoxicating* ALL nations with the wine of her *communistic doctrines*, during several months *just before* the Ten Horn Rulers dismount and disendow and desolate her, and give their power and strength to Napoleon for 1260 days as the term of his election as Democratic Emperor over them.

XII. In the same year, a great fiery mountain will be cast into the sea, and *the third part of the sea will become blood*, and the *third part of ships will be destroyed.*

XIII. The same year will witness full Resurrection of the Napoleonic Empire from its political death caused by the sword of war at the battle of Waterloo in 1815, and its ascent and emergence from the political abyss of revolutionary agitation, and complete healing of its Waterloo-Sedan deadly wounds by the Napoleon, who shall

have made the Jewish Covenant, being CROWNED (like Napoleon I was in 1806) as Emperor of the Roman Empire, with Rome as its capital, for 1260 days. This event will be immediatley preceded by this latter-day Napoleon's *bodily* ressurrection from personal death through a deadly wound by a *literal* sword, and the ascent of his disembodied spirit from the literal abyss and consequent restoration of his body to life, and healing of its mortal wound, so that he will be a Resurrection Man. And then the Pontiff and Romish Priesthood are to cause mankind to worship him, because he 'was and is not and yet is' (See Revelation XIII 3,12,14,XVII. 8, 11)

XIV. In September 1925 (or August 1927), there will be a Third Formation and Development of the Ten-kingdomed Confideracy as a DEMOCRATIC-MONARCHIC—IMPERIAL CONFEDERACY, by the ten RED REPUBLICAN Uncrowned Presidents becoming changed into ten crowned KINGS (perhaps all Bonapartes), elected by *universal* suffrage for a term of 1260 days (which will be nearly the final 3½ years of this AGE), and giving their power and strength for that term to the Napoleon as their Roman Emperor *and* god, with Rome as his capital, *in stead of*

being the seat any longer of the sovereignty of Babylon the Great, the scarlet woman whose downfall and spoliation then take place, and SHE BECOMES A TWO-HORNED WILD-BEAST, CAUSING THE EARTH TO WORSHIP NAPOLEON AND HIS IMAGE* which will be the Image of Desolation; for he will 'make war with' and 'overcome' and 'wear out' Christians, (See Daniel XII. 7,11,12.)

XV. For 17 months from September 1925, there will be famine over the ten kingdoms, and a season of *increased degeneracy.* There will be so much terror that 'men shall seek death and shall not find it.' In 1926, one-third part of men shall be slain.

In 1927, there will be pestilence and famine and furious massacre of christians to be continued

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* It is not impossible that a woman and especially a woman with intense greed of power may side with a man of so much power, with a mind to share his power by winning his favour in this way. But who will be that woman? Does Besant intend to be the woman who would side with the Greatest Power of the world and by getting that Power worshipped as the Spiritual Head of the world would secure for herself extraordinary power and glorification Or is it Bala P.? or any other lady?

for 16 months, 'throughout the fourth part of the earth.' *i. e.* all Christendom or ten kingdoms.

In 1928, there will be outburst of religious Reformation to PROTEST against the worship of Napoleon, and most of the protesters will be beheaded. The anti-Christian persecution will reach its climax.

In 1929 the Ten-kingdomed Roman Empire (Britain, France, Spain, Italy, Austria, Greece, Egypt, Syria, Turkey, and Balkan States) will be covered with dense darkness. The City of Rome shall be utterly burned* with fire and a battle shall be fought. The Anti-Christian Emperor will be overthrown.

XVI. Then there will be the ascent of Christ, and a new happy age, after of course wholesale slaughter, famine, pestilence, earthquake etc. in the ten kingdoms.

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* Does it mean that Besant's Theosophy shall be put down in 1929 or thereabout by the Powers of Europe,—a Theosophy that in the name of religion sets Indians against Indians, a people against a government and a government against a people? That such a movement is granted an extremely short lease seems to be the wisdom of Providence.

There have been similar sooth-sayings in India and other countries too. The great bard Chand, the friend of the chivalrous Prithiraj, also composed certain verses predicting the future. But what is the utility of all predictions? Neither rulers nor the ruled will give any importance to them. Such things are useful only to those persons who want to thrive upon the credulity of the people. As a matter of fact, mystics do possess the power of reading the future, but they never utilize it except in rarest cases and even then most impersonally and not without dressing the prediction in the language of metaphor and allegory. Generally the mystic gives out such versions at the close of his earthly life. Let not the world believe in FALSE PROPHETS for within seven years after the general acceptance of such superstitious beliefs, the world will be dragged to destruction. Let not the world be so foolish as to give any importance whatsoever to 'false prophets' who are clever at "jesuitical propagandism and political-religious intrigues."

(17)

In Besant are combined the spirit of Western diplomacy and the first influences of Hindu Philosophy studied *intellectually*, hap-hazardly and without

the necessary guidance of a Spiritual Guru. Her public life illustrates to what extent a person can sacrifice principles when actuated by abnormal love of political, social or religious ascendency. This woman of extra-ordinary intellect, will and capacity for work, was till yesterday second to none in her scathing criticism of the British Administration. The appearance of another leader on the scene at once changed her. She cannot brook that anybody but herself should be the idol of worship. She has been steadily directing all her energy, intelligence, influence—nay all her 'art', to strike at Gandhi's influence, to cavil at the N. C. O. Movement, and to instil into the mind of the people a desire for a perpetual dishonourable political union of India with Britain. All her preaching and organization work having failed dismaly she now laughs at the Lion in stead of laughing at her own 'weak-nesses'. She possesses the 'art' of pleasing her-self and making the world believe that she has 'reasons' to be pleased!

(18)

France, Germany and Russia have an instinct for originality, for spiritual investigations, for 'something' grand and ennobling. They are ever busy with new experiments, they are ever searching

for great truths from foreign literatures, customs and constitutions. Having no connection with India the most cultured land, they have still amassed great treasures with great pains. England the ruler of India, enjoying the greatest fascility to study not only her religion and philosophy but also her living personages who embody religious spirit, has never cared to pay even passing attention to these things for over a century. Her sons do not 'condescend' to come in touch with Indian life! They value wealth and power more than the study of LIFE. To talk of such a nation becoming the leader of the spiritual world would be simply ridiculous, a mere nonsense that can hardly be tolerated even by the British nation herself.

(19)

The world is *not yet* 'ripe' for adopting spiritual constitutions. It must pass through all the phases of the materialistic civilization; then will it enter upon the materio-spiritualistic civilization, and only then will it be possible for it to enter the province of purely spiritual civilization. Each phase will be preceded by revolutions and followed by most acute birth-pangs.

Evolution and Revolution are not antagonistic processes. The difference is of degree and not of kind. In an age of high intellectual development, Revolution is the only method that nature adopts.

There is no religion in the twentieth century world. India should not believe in the near spiritualization of the world, but must fix her attention on her own Regeneration, must attend to *this* Goal *alone*, for only a *reborn* India can help the world. It seems probable that the two processes will go on simultaneously:–the world will finish her various experiments and will have just approached the beginning of the spiritual civilization when India would have completed her task of liberating and regenerating herself. That will be the proper moment for India to undertake to

write golden letters on the blank page of the New World Mind; that will also be the time to lead a thirsty ' humanity to the Elixir of Life Eternal All talk of India leading the world to spiritual civilization at the present stage is mere hypocrisy and self–deception.

Besant would be dangerous both to India as well as Britain if her psychology is not understood as it should be. Perhaps Bernard Shaw knows her better than any human being.

India can afford to forget everything except this one great lesson, viz, that she has to depend upon herself *alone* for her liberation and progress, that though she must love all humanity she should

not accept any foreigner—however intelligent, however powerful, however spiritually inclined, however well-meaning,—as her leader or saviour. A liberation obtained by the favour or help of others becomes a BURDEN unbearable. Better die in a single-handed fight than live with the help of others. And then the *danger of receiving* help! For, in this materialistic age no help is given from disinterestedness. No, do not hope for the impossible—Better die an unbeliever than live as a FALSE-believer! Better no God than False Gods! Better no religion, than hycrocritic creeds of religion! There are many a jackel 'loyal' enough to lead the 'bulky' Elephant to the throne erected in the midst of a lake with shallow water hiding deep mud!

Oh the degraded India that has unlearnt so many grand truths taught to her by her Chanakyas, Vishnu Sharmas, Vyasas, Kanvas and such other sages!

(22)

If Gandhi's spiritual preaching is to be translated in the region of intellect and to be expressed in the language of that region, it would sound thus:—

"Have by all means the *highest* degree of self-respect and a WILL-TO-DO and DARE—*irrespective* of means, for necessary means always FOLLOW a 'will'; only in your acts do not be ruled

by 'anger' and its offsprings. It is no moral or ethical code I preach here: this advice rests upon physiological grounds. Anger brings on a TENSION of all the muscles—internal as well as external. All the blood-vessels are CONTRACTED. They are put in the same DANGEROUS STATE in which they would be if you had tied them by a thread. Your power is *choked*. Your ACTION becomes *poor*, *misguided*, FUTILE. Whereas SELF-CONTROL keep the blood and juices in your body PROPERLY BALANCED and gives you *just the right tension and stimulation*. By a DIGNIFIED SELF-DEFENCE, where, you protect your rights and yet suppress your anger, you STRENGTHEN both brain and glands.

" BOTTLE UP and PRESERVE your FIRE and your 'noble indignation'; let it flow ONLY in the RIGHT channel as your ENGINEER orders and WILLS."

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Is'nt it GRAND now? Reasonable? Scientific? ....Oh the 'slaves' of 'language' and 'logic' and 'Science'! you will one day be slain by the self-same language, logic and science! The world enamoured of Dame Science will certainly one day die in her lap! H. G. WELLS knows it!

(1)

All glory to Thee, the Land of Wonders! All glory to Bhârat the maintainer of the world! All glory to the Body Incarnate of God who *delights* in ceaselessly 'flowing' through Creation, Maintenance and Destruction—His self-created phases!

India that *delighted* in sleep but an hour ago has just entered Sandhyâ—the twilight—the intermidiary state between sleeping and waking—the pregnancy that is about to give birth to a ' Laughing Lion, ' to a ' Mighty Future ' !

Even like the stimulating air of the period of twilight when I take up the pen to write this, even so does the Land of Great Longing enter the twilight that precedes the birth of the Sun. Even so it *pleases* Her Majesty to lie for Delivery! Even so it will please Her Majesty to will spontaneously the dispersion of the thousand and one clouds that

overshadow her! Even so will it please Her Majesty to be the Mother of the Child that will delight in leading the world by His Divine Flute!

* * * * *

Permit me for a 'moment', O Thou Satchidânanda in me, to descend to and enjoy the consciousness which is in tune with the India mind!

(2)

The Non-co-operation movement is a *self-determined war* which none can join who is not prepared to REMOULD himself-to RE-FORM and RE-GENERATE himself.

To be a true soldier of the New Dispensation one must PURGE himself of all WEAKNESS, be it physical or spiritual. I put greatest stress on physical purity without which there are very few chances of aquiring Spiritual purity and power. One who has a feeble body, spoiled by unhealthy food and drink or excess of food, one who has a dull lifeless body made so by irregularities of living, can hardly possess Spiritual power worth the name. THE BODY IS THE SHRINE OF THE SPIRIT, and the Spirit works through the medium of the body. No nation with high aspirations can afford to neglect the purification *and* the development of the body. Let every Indian therefore

immediately adopt an improved *system of life* and let each one develop his body by necessary excercise. The regenerated body alone can create spiritual power; it alone can bear the hardships incidental to struggles for national freedom.

One has no right to expect Freedom without paying the price for it; and the price of freedom is the greatest price ever paid for anything in the world. May be even life be the price demanded; but the Shâhukâr who is determined to purchase a thing he loves, ought *not* to hesitate and haggle. For there is Life beyond this life, there is no end of existence. And the life sacrificed as the price of the desired Freedom is renewed again with Freedom and the blessings of Freedom as its starting capital. India must die that India may be reborn with Freedom *in her blood*; and rather than dying as a result of a perpetual draining of vitality at the hands of others, it is nobler to die WILLINGLY and JOYFULLY *in the attempt* of accomplishing one's own regeneration. Rather than *dragging* a life of constant fear and cares and insults like a creeping worm, is it not heroic and pleasant to challenge even DEATH to a hand-to-hand duel? Let people change their angle of vision, let them adopt a *healthier* IDEAL of Life, let them *love* and

worship Life teeming with energy, *careless* and full of joy, fearless and even enterprising, not bound by any weakening limitations physical or political, self-imposed or imposed by the so-called friends and well-wishers. Such a life *alone* is TRUE LIFE and it can evolve in the inspiring atmosphere of Non-co-operation. A war fought out *nobly* and *to the last* cannot but build up a nation and result in the creation of a higher type of man. Let the present war be therefore fought to the end, let the British remain faithful to their own weapons of warfare, viz. strategy and atrocities, and let Indians remain true to their own weapons of Non-co-operation and self-reformation; and let the student of psychology live to see the process and the result, so that thereafter he can BOLDLY and SINCERELY teach the world to give up the hypocrisy of *despising* war which nature sends for the elevation of Man.

(3)

India needs a leader who could successfully command the teeming millions, who could make the twinkling stars appear faint and lustreless, who could call forth all forces of the people and concentrate them upon a great national purpose, who could afford to disregard the smiles and frowns

of friends and foes for preserving his concentration in the great act of delivering Something Mighty, who could trust in himself and *feel* himself as one with the All-powerful that needs no other power to help him, who could bear the strain of the work which all leaders united find too much for their nerves,—who in short *can* WILL autocracy. But Gandhi, I must admit, is yet not that autocrat. May be he may evolve himself into one in time to come, or may be after rising to a certain pitch he may fall into the trench of Compromise which Nature has contrived to guard the City of Victory. How far a man will remain uncompromising with timid friends or powerful foes depends upon the *degree* of power in him.

The more uncompromising a leader, the greater the evolution of a nation. It is only under the guidance of a completely unyielding iron-willed leader that the country *rises to a stage* whence it can force even its leader to remain firm or to retire giving the reins to a person more qualified for *that* particular occasion. One can't predict what aspect the world politics will take in the near future. Not only Europe, but the whole world, is under the process of

melting and great minds are busy silently and secretly preparing moulds for the *new type* of Man, his government and his civilization. Nature was never so busy as she is now, giving stimulus to the process of melting, *using* the greed of capitalism, the wrath of labour, the cunning of diplomacy, nay even the fellow-feeling of internationalism, as her fuel. In this process, everything is fast BECOMING, which means changing,-everything including the MAP of the world and the MAN of the world as well as the MORALS of the world. And I doubt not that the change before it results in definite formations will create certain phenomena that will be 'Manna' for India's aspirations, that will lend unexpected support to the single-handed fight of the Indian Mahatma -*if* he has the WILL to keep the country under his spell till then.

(4)

To begin with, then, let the intellectual FEEL as well as understand that (I) the country has been *systematically* drained of its *vital energy* as well as wealth, irrespective of frequent sweet promises of fair and brotherly treatment—promises meant simply to lull a child to sleep and forgetfulness of his ailments and requirements; that (2) the hopes of the most optimistic and the

most moderate of the national leaders have been always frustrated as is visible from their own grumblings notwithstanding their continuous optimism and their consequent opposition to the advanced guard; that (3) as a reward of the Country's liberal and spontaneous help of man, money and material in times of utmost danger to their *foreign* rulers and *that too without bargaining*, the unscrupulous bureaucracy did *not* hesitate to shoot and humiliate innocent and unarmed masses of the Punjab (including even women and children) who but yesterday saved England and France from the ravages of *their* enemy. There can be nothing more disgraceful and insulting than *this* treatment meted out to Indians *after* what they have sacrificed for their tyrants. He must be either the greatest fool or the greatest rogue who *can* talk of *forgetting* this ignominy, and no human language can adequately describe him who ventures to *defend* such a devilish action.

(5)

What after all is Non-Co-operation ? It simply means a determined refusal of every individual constituting a nation of 330 millions to kill the rest of his brothers physically, economically, politically as well as spiritually at the hypnotic suggestion of the foreigner.

Lala Lajpat Rai, once an opponent of N. C. O., became a pillar of the movement when he realized the truth. He had to publicly denounce the non-participants in N. C. O.

The President-elect of the Nagpur Sessions of the Indian National Congress was converted from a critic into a staunch supporter of the movement within a few hours.

And yet there are dunces who would not *understand* and brutes who would not *feel* the TRUTH of it.

(6)

N. C. O. is *not* a war between two peoples. It is a war between two ideals, two instincts two natures.

Victory undoubtedly belongs to the party that worships the 'Idol' of Will-to-Power as opposed to the Idol of Will-to-Live, to the 'मर जीवा' i. e. the spiritualist who has died in life-time.

(7)

The funny reasonings of the intellectuals emanate from Darkness (तमस्), ignorance of *basic* truths,—ignorance the natural outcome of *ennui*. The spirit of these people is kept down by a long experience of slavery;—slavery to foreign rule,

slavery to materialism, slavery to Buddhi, all combined to suppress the consciousness of the Spirit which is free, self-illuminating, all-powerful, all-joyful, the fountain of Light and Life, Power and Activity, and which radiates through Buddhi, Manas and Body in proportion of the *purity* of these sheaths. The calculating man has so spoiled these sheaths that he has ceased to hear the Voice of the Spirit, the True Self, which is a Ray of the Universal Intelligence. Hence the numerous errors, hence the note of discord. The angles of vision of a person with spiritual consciousness and another with intellectual consciousness, are *necessarily* and *fundamentally* different. The one instinctively wants a free, magnanimous, exuberant life, and so, all his activities, ideals, reasonings are in harmony with *that* goal; the other instinctively wants to stick to the present and to preserve his physical ease and material possessions, and he therefore necessarily thinks and acts in a narrow field. He is shocked at the very idea of Patriotism–much more at the idea of a universal brotherhood and all the various sacrifices it involves, for in jumping to catch hold of a Bigger Thing he has to let go the hold of various petty things. He has as yet no **FAITH**

in, no LOVE for, the Bigger Thing, and he is not therefore *inclined* to let go his petty possessions and petty reasonings of his brain. This is all natural, and a spititual leader must pardon, nay even *pity*—such a brother. But there are limits to forgiveness. If such a man remains passive, if he is content with instinctively refusing to follow the spiritual national leader, he deserves pardon; but the moment he goes further, comes in the way of the higher leader, and expects his undeveloped vision to be the guide of a nation's activities, he is an enemy of the country and should be dealt with as such. For materialistic and short-sighted as he is, he would be a cheap and convenient tool in the hands of the enemy. And a singls such *brother* can do a hundred times more evil to the country than the worst *enemy*, in as much as he lacks imagination and magnanimity, He is unable to foresee the results of the actions he is led into by the clever enemy who dangles before him the allurements of high office on the one hand and a few crumbs for the country on the other. Thus he would do grave injury to the country, because as an Indian he would succeed in misleading unwary sheep to the hostile camp.

Granted for argument's sake that Gandhi is in the wrong; well, has anybody else come forward with any other line of action ? Has any LONGER LINE than the one drawn by the Mahatma been yet drawn by any one ? (Mind, I talk of *action*, not hope, or belief, or mere discussions of good and evil.) Let then that line be adopted as your *present* ideal and idol; worship and follow it with fullest FAITH, for without faith there is no concentration of forces, and without concentration there is no effect, no FRUIT. Let not Buddhi rob you of your faith or shake it. Nothing in the world is perfect, and *even the perfection of God falls short of the reasonings of Buddhi* ! If you would live, you *have to* believe in something. You require some *terra firma* to stand upon; you *cannot* and *dare* not live in the air. (and Speech comes from the element of air.)

And the *action* proposed by the great leader is non-co-operation with Government in all possible fields and by all peaceful ways. It must be stated that the Mahatma's implicit faith in the principle of *saintly-suffering* has simply *by accident* tallied with the *need* of the country. Even those leaders who sincerely hold that history

knows of no nation having acquired freedom without bloodshed, admit that under the present circumstances when one party has means and materials of warfare more numerous and deadly than ever known to history and the other party is totally without arms of any kind, it would not avail India to think of using any brute force whatsoever; and that the only way open to India *under the present circumstances at least* is to peacefully paralyse the Government by withdrawing co-operation with it. Thus by a strange *coincidence* the dictates of Spirituality and Intellectuality have, for once at least, produced a harmonious tune—the tune of non-violent non-co-operation.

(9)

The difference between Gandhi and the Mo-

the lion's skin on the sheep's body being unable to bear the hardships involved in discipline and devotion. Before these sheep can understand Gandhi, they shall have to repeat the following maxims a thousand times over and over again;—

'*Deserve* before you desire.'

'Subject yourself to the control of a self-chosen guide before you come forward as a guide of others.'

'Learn to respect before you claim respect.'

'Learn to obey before you hope to be obeyed.'

(10)

'A gift is ever a white elephant!'

He who has the power of *making* a gift has also the power of *snatching* it,—nay *more*!

In 99 cases out of a hundred, a gift is given with a mind to get *more* than the actual value of the gift.

The giver gives out of *necessity*, not out of pity, mercy or love!

The mere fact that a man *accepts* a gift is sufficient proof of his *poverty* of soul and *bankruptcy* of intellect!

Only the EXERTION required for *earning* a thing, makes a man capable of *preserving*, *utilizing* and *enjoying* it.

But the Indian 'clerks' have not the power to understand this in spite of all their boasted intellectuality.

Not the war between two *nations*, but the war between two '*castes*': the Vaishya and the Non-Vaishya.

Even in India the home of spirituality, the brave Kshatriya is duped, nay enslaved, by the foolish-looking but crafty Bania.

Wherever strength is visible, the Vaishya must take a warning! It is a danger to his safety! Does this truth need further illustrations?

Why did the Bureaucracy in India select the Punjab for their atrocities?

The Punjab Sikhs had saved the British and French women and children from the infuriated hand of a victorious enemy. And still the *saviours* were to be ruled—nay kept under the thumb of the *saved* !

The Sikhs were human beings possessing a healthy instinct as yet unpolluted by the prostitute of the Rationalist.

Their self-respect was therefore naturally roused.

The Sikhs, *conscious* of their innate strength, were a danger to the future safety of the British Vaishya.

And the rising consciousness of the victorious Sikhs was terrorised into humility by the sudden massacre of the Jallianwalla Bagh.

With one stone, two birds were aimed at. The energy of the Indian intellectuals was skillfully directed to the 'discussion' of 'justice' and 'injustice', 'excesses' and 'moderation', necessity and ethics.

I admire and thank an England that supplies me with object lessons for my study of psychology. May she live and thrive as long as the world —at least the guiding spirits of the world—do not care to study Isis, the *many*-faced Truth !

(12)

It is not in the *Nature* of the Vaishya to be 'moved' by any amount of entreaties or prayers or persuasious of friends, foes or neutrals. There can be no 'sympathy' in a person whose goal is gold. Such a man must and does use all his knowledge, nay even religion, as a means of acquiring and preserving gold. To him all hypocrisy is sacred, a 'necessity'. His snare, therefore, must of necessity, be extremely fine and extensive, too 'political' to be seen by the unsuspecting world.

(13)

It is not England, properly speaking, but the *one-sided and false philosophy* that is the cause of innumerable troubles to the world. The thinking individuals at least should understand the nature and the working of all the four 'castes' of humanity and should create means of preventing any ONE of them getting exclusive supremacy. The economy of the world requires all the four castes *and* also a harmony of the four. An abnormal increase in the power of the Vaishya caste in a country—say England—would jeopardise the interests of the whole world.

(14)

The Bania always *counts upon* the inborn holiness of the Brahmin, the nobility of the Kshatriya and the devotion of the Shudra, to satisfy his lust of gold. Let the three bees understand that these 'beauties' of their soul serve but to please and fatten the wandering drone. Let them by all means preserve—nay even develop—these refinements of piety, nobility and devotion natural to them, but let them *at the same time* understand the basic truth that these beauties were *not* given them for their own *destruction*. In the event of

any Bania trying to exploit any Brahmin, Kshatriya or Shudra, the latter should throw to the winds all scruples of ethics and logic, or else should be prepared to die a miserable death.

(15)

Innumerable wars have brought the human society to its present state and innumerable wars shall be fought ere Nature succeeds in bringing aboubt *harmony* between the four *distinct* castes of man and even the *equilibrium* of all the four forces of Nature. It is idle to defend the Bania at the sacrifice of the other three castes in the name of politics or justice ! If the other three castes must live, the surplus power of the Bania shall be snatched from him by the united effort of all the three castes to be added to their own deficient power so as to bring about an equilibrium of forces; and be it noted in clear terms that in doing so the end must justify the means, not the means the end.

(16)

Nor will this suffice. The Brahmin, the Kshatriya and the Shudra shall have to be *re-born* with their original characteristics. The ancient Kshatriya or warrior was naturally *careless* of ease, comfort, hoarding of money, nay even the will-

to-live. He took pleasure in deeds of greatness even at the sacrifice of his life. *Clinging* to anything, even life, was to him unthinkable. The sage and the philosopher, the scholar and the thinker, all considered the whole of the visible world as but a bubble not worth coveting, a bubble to which a 'meaning' was *yet* to be given by them. And then standing *above* the world, their feet were worshipped by the creeping Bania, however rich though he was. The Shudra or the worker was in his turn taught to take the world easy, to be *content* with the few cowries he earned by the healthy exercise of his limbs and at night throwing all cares to the winds to enjoy the company of friends as a 'perpetual honeymoon' All the three were fond of 'exertion' and careless of 'possession'. The Bania, the fourth class, therefore, picked up *possession* thrown away as waste matter by the said three classes, and worshippped the idol of Mammon as his God. Thus his conscience was corrupted and dwarfed. It is useless to appeal to such a conscience, which can be roused *only* by causing a shock. I know the 'civilized' world will make wry faces at the suggestion of a shock and will advocate reasoning, persuasions, entreating and so on! But I shall convert their *Noes* into *Yeas*

by a very simple process. What do you do when you see a friend fast asleep in the midst of his house that has caught fire? Would you reverently stand by him and give a sermon with a serene face and upturned eyes like a holy Father, or would you fall prostrate before him and implore him like an obedient Eastern son, saying "Pray wake thyself and wash thy mouth, take thy tea at ease, and then find the house ablaze'? No, a true priest or a true son, nay even a true neighbour will rather give a *shock* to the sleeping man without waiting to think of the temporary pain it may cause him or of his immediate wrath at the rudeness and suddenness of the act. *The sensitive nerve should be touched aad provoked* in order to awaken a sleeper, and only when *that* has been set working does the man grasp the 'suggestion' either good or evil that comes from a friend or foe.

And the intensity of the shock must be proportionate to the intensity of the feelinglessness of the sleeper.

(17)

The Bania cares little for the national good as his attention is absorbed in matters of personal and immediate gain and safety. This statement is not confined to the Bania of any specified country.

It is applicable to the Bania type throughout the world. Mahatma Gandhi shall have to combat the Bania *spirit* wherever it exists, even in India. And the Bania of India shall be *first* brought to the ground if the *foreign* Bania is to be succesfully dealt with, for a soul-less brother is a greater danger than the strongest stranger.

The one great folly of the modern world is that people do not *care* to find out the *discordant note* coming from *within*. An outsider though an enemy may be forgiven by a chivalrous nation, but a traitor should be severely dealth with. India would have been stronger and more formidable if during the War the Indian Mill-owners had not turned traitors to the National Interests During and even after the War they have charged their poor countrymen four times the real price for cloth manufactured from cheap Indian cotton by cheap Indian labour. Indian capitalists have even speculated in land and made it difficult for the average Indian to live in cities. They have started useless limited concerns with public money and have easily enriched themselves at the cost of others. They have hardly taken interest in any national movement. And a few of them have even attempted to assume the plumage of a politician

to deceive the public and thereby earn greater popularity and consequently riches for themselves. [May the deadliest curse fall upon the creeping poisonous reptile !]

(18)

Listen Ye all saints and philosophers, all warriors and workers ! You have all to face the Mammon, whose face is attractive, whose speech is hypocritical, whose heart is narrow and *hence whose power is more concentrated* than that of anybody else, whose friendship is more dangerous than his avowed enmity (for in enmity parties are always wide awake), and whose logic aims at mere self-preservation.

(19)

He is a wise leader who would advise the *people* in a manner like the following :—

Forget not that the world and especially India is passing through a very critical moment, and that your COUNTRY'S success or defeat depends upon how wisely, serenely, but enthusiastically *each* one of you *ACTS.*

You are fortunate in so far as you have the noblest and the most pious lead and most helpful world situation.

Waste not, therefore, the *rarest* opportunity by attempting to act contrary to the Mahatma's orders and advice.

Faith in the leader, *Faith* in his intentions and intellect, *Faith* in the brightest result,—let *THAT* be your RELIGION during the war-period. Forget not that in war, every soldier has of necessity and by law to submit his judgment to that of the Chief. And he has no right even to *discuss* it. Complete FAITH and perfect obedience are enforced first by LAW and then by HABIT with a view to WIN success by the force of united *action* and united *thought*.

Do not be led away, then, even for a moment, by the sophistry of some of those Indians whose *inability* to DO and DARE and SACRIFICE drags them to DOUBT and SUSPICION and FEAR and FRIGHT which they *would* share with others in order that their life may not be lonely and unbearable to themselves. Lend no ears to the falterers and pedagogues, the preversion of nature.

Equally do you shut your ears against the sweet-sounding reasonings and persuasions, nay even threatenings of the Bureaucrats and their hirelings.

Do not be tempted to use brute force or resort to rowdyism even if you are ill-treated. The enemy has more force and means to defeat you, and he simply awaits an opportunity of using the same. He is perhaps impatient and may therefore try to *provoke* you to mischief, so that he may be in a position to beat you to submission and that *with justification* (!). He wants to allure you to fight *on the ground selected by him for his safety*, and you should take care that YOU force him to fight *on the ground* selected by *you* for *your* success. Spiritual ground is yours, Material ground his. If you leave your ground, you are doomed.

Neither should you act upon RUMOURS, for rumours are generally spread by a plotting enemy or a senseless brother. Wait therefore till you read authentic news or advice bearing the signature of the proper person.

Don't TALK much, even in private. Don't give free vent to your *emotions*. Be ever guarded and watchful, *though never unmanly*. Neither should you expect your leader to *explain* to you every one of his words, acts and plans. Only 'bottled up' spirit is FORCE. An egg 'exposed' never becomes a LIVING BIRD.

Boycott by all means, and at the earliest possible opportunity, all such magazines, papers, speakers, diplomats, and all other things and persons, that dare to attempt injury to the national cause . Let them not thrive by your direct or indirect help.

For one year at least, stop all expenditure after marriages, dinner-parties, purchases of luxuries of every kind, even celebrations of religious festivals which involve great expenses. By all means *postpone* all such things for one year and devote all such savings to the national cause.

Let there be no NEW funds during this one year, let the Tilak Swaraj Fund absorb all your attention for the time being. It must be made sufficient to meet the requirements of administering education, justice and peace throughout the country.

Let every Indian begin to be disciplined in habits. Let him learn simplicity, frugality, manly excercise, and let him cultivate love for all Indians irrespective of caste and creed.

Begin at once to do away with goods of foreign make as far as possible. Let there be no import and no export for one year, if leading merchants organize a gigantic scheme with this aim in view.

Let the Spinning Wheel go round everywhere.

Let home-spun cloth gain preference in all quarters.

Let Mill-hands come to their senses. They WERE once independent workers, tilling *their* land, weaving home-spun yarn into cloth, manufacturing numerous small articles required for everyday life. They ARE now mere machines of a mill, and they drag a dull sickly mechanical life that saps their life-blood and their sense for higher pleasures. Let them again take to the spinning wheel and to the loom. That will make them intelligent citizens capable of refined tastes.

(20)

Indian MERCHANTS should listen to the following appeal of the Non-co-operater if at all he is eager to prevent the labour from growing mischievous as in so many countries and the government from growing ferocious :—

Do you but realize the facts:

that Exchange robs you,
that sudden fluctuations of prices in England ruin you,
that you are being drained of your money each day;

Now realize the Prospects:

A World-war may take place at any instant and you may be compelled to part with your carefully preserved treasures.

Be Wise, then, and

rather than unpleasantly seeing your wealth *leave* you, SPEND it *pleasantly*.

Pledge your Word

that you will not allow Gandhi's sacred Mission die or suffer as long as you the descendents of Bhâmâshâ and Saint Anâthi breathe the vital air.

Remember your worthy ancestor

Bhâmâshâ who willingly gave away all his wealth—keeping only a shirt on his body—to the country's only saviour—Rânâ Pratâp who found the donation sufficient to maintain an army of 25000 men for 12 years, and

Anâthi who gave away all his enormous wealth for defending " his children's land " and became an ascetic.

YOU ARE the descendents of such illustrious forefathers.

DO you, then, PLEDGE YOUR WORD that Gandhi's movement will not fail nor suffer for want of money—your plaything !

(21)

See to it that India's spirit is not *irrecoverably* killed by further lapses into hypnotic sleep.

(22)

YOU SAY that the spinning-wheel and the hand-loom will emancipate you and in support of your statement you put forward arguments of Economics.

I SAY the spinning-wheel and the hand-loom are the greatest *Gurus* who teach you the working of the Brahman in you. The Brahman in you lulls your Buddhi to repose in the Universal Brahman. The one spins your Buddhi; the other weaves your life-web. If you cannot believe me, ask Kabir-the Lord of Weavers *and* the Lord of Seers.

The Philosophers and poets of India should write small songs for those who take to the hand-loom and the spinning-wheel. The songs must be composed in the style of Kabir.

(23)

Wealth and Wisdom go to the Nation of Weavers.

(24)

It is his fidelity to his master that brings death to the dog at the hands of a thief,-fidelity *not* towards *himself*, nor towards his *tribe*, but towards an *alien* race who *pets* him into 'slavery'.

Though able to travel over long distances crowded with rivers and hills, the dog never undertakes a pilgrimage to holy Benares for fear of being torn to pieces by his *own* fellow-creatures. Man and Dog have been living together for *ages past*, yet the dog has not been able to KNOW the man whereas the man has so *thoroughly* known the dog that he has been able to utilize that knowledge in killing two dogs by setting one against the other.

And yet dogs are clever in speeches—long and frequent speeches that more amuse than injure their masters.

(25)

They say that Gandhi expects impossibilities from his countrymen when he asks Indians to boycott the British Courts of Justice, to put on rough Khâdi, to live almost a rural life. Even so did Râmdâs Swâmi expect *and achieve* 'impossibilities' when he ordered his disciple the great Shivâji to make him a gift of a certain village belonging to Aurangzeb !

By expecting hard things from followers can a leader of men increase their will-power.

Even Conscience is a changing factor, differing at different periods of life. The '*Conscientious Objectors*' to N. C. O. and its Apostle will be highly benefitted if they reflect upon the following short aphorisms of the greatest of world-philosophers:—

'The *doer* alone learneth.'

'What is great in man is that he is a *bridge* and not a *goal*.'

'To some you must prove your morals useful and to others useless.'

'Not things but *opinions* of imaginary things have been the source of endless trouble to man.'

'The *noble* one wisheth to create something new and a *new virtue*.'

'My Will-unto-POWER walketh *on the feet of* thy Will-unto-TRUTH.'

'What is falling already shall be struck down.'

'Demand first what one *can* do, afterwards what one *ought*.'

AND FURTHER—

"How is FREEDOM *measured?* By the *resistence* which has to be *overcome*; by the EFFORT it costs to regain superiority."

"WILLING delivereth; that is the true doctrine of WILL and FREEDOM."

"O Will! thou my NECESSITY! Reserve me for ONE GREAT VICTORY."

"*Sterile* ye are; *therefore* FAITH is lacking."

"A *good* war halloweth *every* cause."

"Cowards are prudent."

"The secret of a *joyful* life is to LIVE DANGEROUSLY."

"Rank is always determinable by the *degree of suffering* a man *can* bear."

"The man who listens to Reason *is lost*: Reason *enslaves* all whose minds are not strong enough to *master* her."

"The true diagnostic of modern gentility is parasitism."

"Save me from all *small* victories."

"Whoever cannot command himself shall obey."

"Practise, *practise*, and PRACTISE. Be sure that FAITH will be added unto you."

"By one's own *pain* one's knowledge increaseth."

"Forgiveness is a *beggar's* refuge: We must pay our debt."

"Where there is no religion, *hypocrisy* becomes *good taste*."

"Political Economy and Social Economy are amusing *intellectual* 'games'; but VITAL ECONOMY is the Philosopher's Stone."

" If the wicked flourish and the fittest survive, nature must be the God of rascals."

" The *only* REALLY SIMPLE thing is to go STRAIGHT for what you want and grab it."

" *Rationally* considered, life is worth living only when its pleasures are greater than its pains; that is, NEVER !...So much for Rationalism ! "

" The *un*conscious self is the real genius. Your breathing goes wrong the moment your conscious self meddles with it. "

" When we learn to SING that Britain never will be masters, we shall make an end of slavery."

" A man who *suffers* has not *yet* won the *right* of pessimism. "

" To vulgar natures all noble and generous sentiments *appear* as extravagant, fenciful, absurd, *unreasonable*. "

" Verily, I walk among men as among *fragments* and limbs of men; fragments and limbs and *dismal accidents*, but not men ! "

" What is 'good' ?—All that increases the *feeling* of power, WILL—to-power, POWER itself, in man. "

" What is done from LOVE is always done 'beyond good and evil.' "

" *At bottom* they desire plainly ONE THING most of all—*to be hurt by nobody*. But this is COWARDICE, though it be called 'virtue.' "

" Freedom is the WILL to be RESPONSIBLE for oneself. "

" When a great political movement takes place, it is not *consciously* led or organized: the *unconscious* self in MANKIND breaks its way through the problem as an elephant breaks through a jungle. "

" The 'reasonable' man adopts himself to the *world*: the 'unreasonable' one *persists* in trying to adopt the world to *himself*. *Therefore* all PROGRESS depends on the *unreasonable* man."

" It is not death that matters, but the *fear* of death. It is not killing and dying that degrades men, but BASE LIVING and accepting the wages and profits of *degeneration*. Better ten dead men than one *live slave* or—his master."

" Any person under the age of thirty, who, having any knowledge of the existing social order, is not a revolutionist, is an inferior. "

" Hot water is the revolutionist's element. You clean men as you clean milk-pails,—by scalding them. "

"A modern 'gentleman' is *necessarily* the *enemy of his country.* Even in war he does not fight to defend *it,* but to prevent *his* power of preying on *it* from passing to a foreigner. Such combatants are 'patriots' in the same sense as two dogs fighting for a bone are lovers of animals."

"This is the true 'JOY' in life, the *being used* for a PURPOSE recognized by yourself as a MIGHTY one; the *being thoroughly worn out* before you are *thrown on the scrap-heap;* the *being a force of nature* instead of a feverish, selfish little clod of *ailments* and grievances, *complaining* that the world will not devote itself to making you happy."

"All CAPACITY is the outcome of HAPPY ORGANIZATION..........All FREEDOM is the outcome of CAPACITY..........Freedom is the FASCILITY in SELF-DIRECTION."

(27)

I would ask the 'Conscientious Objector' to put the following questions to himself:—

(1) Are his objections the result of fear and *ennui* or of real wisdom?

(2) Even if the voice of his conscience is correct, is it *possible for him* to achieve his

intention without winning at least half the nation to his side? Is *he* capable of getting such a following? If not, why not help the *only* man who has *proved* his right of solving the problem in his own way?—at least he can keep *silence*?

(3) If the voice of his conscience is the result of fear and *ennui*, will he not have to face *greater* danger and pain if the national leader *fails* in his endevour on account of the opposition or aloofness of some of his countrymen?

(28)

Will Gandhi thank the great thinker Bernard Shaw for saving him the trouble of diagnising the Britisher in the following words?

'There is nothing,' says the phychologist 'so bad or good that you will not find Englishmen doing it; but you will never find an Englishman in the wrong. His watchword is always Duty; and he never forgets that the nation which lets her duty on the opposite side to its interest is *lost*.' And further, 'The world is as full of fools as a tree is full of leaves. The Englishman does to the fools what the caterpillar does to the leaves. He instinctively makes himself look like a fool, eats up all real fools at his ease while

his enemies let him alone and laugh at him for being a fool like the rest'. He, Bernard Shaw, also admits: 'We are the wickedest nation on the earth and our success is a moral horror.'

All nonsense! Bernard Shaw must yet learn at the feet of Besant, his country-woman, and of her 'sheep'.

(29)

As it is, the whole world is passing through materialistic experience and must therefore be—at least during this phase—wicked. Through this phase of wickedness everybody has to pass in order to reach the Absolute which permeates and transcends all dualism. What concerns India is to *understand* the nature of the people she is to fight with, and so understanding, to organize schemes that would meet the existing circumstances. It will not avail giving the opponent bad names.

(30)

Honest Co-operators! you justify your opposition to the Non-Co-operation movement by stating that if carried out fully, the movement would lead to disorder and chaos in the country?

So you WANT the preservation of peace in the country, my friends. You apprehend that

through the folly of some portion of undisciplined masses or through the ingenious Machinations of the Bureaucracy, the peace of the country would be endangered.

SUPPOSE your fears *are realised*, then will not the whole nation including yourself suffer? You can't prevent the wholesale suffering caused by mischief-mongers. You have no power to prevent the Bureaucrats from using their machinations. The *only* course open to you is to check the Non-Co-operation Movement. But none has realized more acutely than yourselves that Gandhi will not be persuaded either by intimidation or adverse criticism into abandoning the movement once started by him. You also know that you cannot make the Non-Co-operation Movement ineffective by weaning the masses from that Movement, for Gandhi's hold over the masses is far too strong for any effort of critics and propagandists to loosen it.

So you *can't* check the development of the movement. In *what* way, then, can you ward off the disasters which you yourself foresee?

I shall tell you how this can be achieved. *Join the Non-Co-operation movement* yourselves, whether you think it right or wrong. Events are

marching with fearful speed,—REALIZE this and ACT.

Decide, my friends, DECIDE to ACT before it is *too late*. While Gandhi is busy organizing the harmless war, do you busy yourselves in ensuring peace by organizing a band of intelligent and influential volunteers who shall control the people and prevent them from unknowingly falling prey to mischief-provoking machinations of the opponents.

Decide *thus* to co-operate with the Non-co-operator, decide thus to ward off the coming danger by ADDING your strength to that of the Non-co-operators, so that the *combined* strength will *silently* though *surely* prevent the opponent from moving a step further. Have you *understood* me ? There is *positively* no other way to escape.

(31)

"Let us THINK, let us use our reasoning power !" says the modern 'educated' man !

The experiment has been tried over and over again ever since Reasoning came into existence and still the world is no wiser !

the result that they did not survive the bitter experience.

Three brothers undertook a sea-voyage with a mind to get experience. They were ship-wrecked but anyhow they landed safely on the coast of a Paradise-like land with no other human inhabitant but the most charming and most powerful Queen of the Island. She wooed them and won their hearts and gave them all that the different sense-organs could possibly desire. They felt extremely happy there, having at their disposal best food, best clothing, best jewellery, not to mention the smiles of the most accomplished young damsel they ever saw in the world. They were happy and CONTENT. One day the queen had to go somewhere, so she gave the keys of the Palace to her three lovers, saying " Dear ones, take this bunch of keys and help yourself with anything you want by opening any rooms you like. Simply avoid the room in the EAST which leads to a park full of poison-breathing trees; for, it my charming lovers ! how can I endure life without you ? "

No sooner had the queen Rayana Devi, the Goddess of Night, Cupidity Incarnate, departed, than the brothers began to unlock and see the contents of the various Halls of the exquisite Palace. They were highly pleased with the archi-

tecture and decorations and the various contents such as best foods, drinks, garments, jewellery, musical instruments, toys and books and so on. They now felt inclined to see the forbidden room, and the care with which this particular direction was forbidden to them enhanced their curiosity.

But lo ! what do they see in the grand hall save a heap of human skeletons ? The air was too foul for their nostrils, so they ran to the wide-stretching open grounds. They saw a number of tall trees, each being apparently used as a hanging pole. A number of human beings, young and hopeful, attractive and healthy, were hanging on ropes tied to the trees, some dying, some crying, some already dead. A cry of distress escaped their mouth. And the cry was overheard by a Vidyâdhara who immediately became visible to them and said " Wherefore do you cry, my sons ? "

" Save us, oh Father, from this ill-boding situation. We know not where we are and what so many human atrocities mean. " And the three brothers fell to his feet.

"Come" said the Vidyâdhara "Let us inquire of any one of the dying youths and learn the FACTS as they are from the sufferer himself so that

there be no scope for your Buddhi to suspect and doubt and waver afterwards."

And he led them to a dying man, hanging on a rope attached to a tall tree. No sooner did the dying man see human beings than he cried out with all the strength that still lingered in him: "Listen the last words of a repenting fool, brothers, and quit this *illusive* land with all your might, ere you too meet with the same ordeal as myself. The beautiful damsel enchanted me and fed me and caressed me in order that I may satisfy her lust. My virility was soon sucked up and I was no more a sufficiently pleasant sense-object for her who consequently hanged me. Escape therefore with all your speed before you catch her sight. Turn your eyes round and see the fate of the numerous young men and avail yourselves of a timely warning. BE gone, waste not a moment in thinking, or you are lost *for ever*. For rest assured, you dare not escape her sweet persuasions and caresses designed only to make your end *the more* miserable. Quick, therefore, and fly from these hostile plains."

The three brothers were shocked. They began to weep and beat their breast not knowing how to act.

"Don't" said the good Vidyâdhara "Don't waste the remnant of your strength in repenting for follies already committed. Let the past be an object-lesson, ACT in the present, and fully wind up your WILL so that it may supply you with necessary motive power. I am prepared to help you in crossing the ocean and reaching the safe shores of your nativity *provided* you are prepared to will FAITH in me. COMPLETE and unqualified faith is my condition. If you accept it, I can take you on my wings" and he fluttered his big shining wings made of unimaginably finest matter -probably etherial: They say such wings are evolved out of spiritual powers.

"Amen!" cried the brothers "We accept your terms with thanks. Will you, Father, immediately commence the trip?"

"Halt" said the Vidyâdhara with a calm look "let me fully explain to you the whole situation. Let me tell you all the possibilities. *Listen attentively* and arrive at your decision *once for all.* Be patient and careful in hearing and deciding; for I repeat you can NOT decide twice. Let all intellecuality be utilized for coming to a decision, but let nought but FAITH possess and guide you thereafter. Hear, then, most patiently.

The moment I take you on my wings she will get the information through her magic power, though she will not make any movement lest it may give an impetus to your will-to-escape. She will wait till we reach the shore of the Island, she will wait till we have crossed half the ocean; she can *afford* to WAIT for she is *conscious* of her power and the weakness of her prey. Then will she fly with all her speed which, by the bye, is naturally swifter than mine, for it is so ordained by Cosmos that the speed of the Evil Power shall be greater than that of the Good one who shall prove its superiority by intensity of *strength* rather than of *speed*. So shall she overtake us in the midst of the ocean. Her person will then be most attractive, most enticing, exquisitely delicious. She will pour forth a torrent of sweetest words which few can listen without being moved. But you MUST remain deaf-*absolutely* deaf and should not turn your face even to look at her; for if you do, you are gone for ever; you shall then automatically fall from my wings. If you keep firm, she will try another weapon—this time the weapon of her threats. She will materialize a body of the ugliest, the most frightful Devil with deadliest weapons of torture in her hands. She will thunder

out her threats which you MUST mentally refuse to listen; for I repeat, the moment you turn your face towards her, you shall lose your seat on my wings and begin falling through the air down to blue waters below. And ere you reach there, you will be torn to pieces by the revengeful devil of the queen. But if you remain UNMOVED you shall be left on the shores of your nativity— there to share the natural and guileless healthy and health-giving smiles of your dear people."

The brothers agreed. The flight commenced. They reached the mid-ocean, when all of a sudden musical but heart-rending bewailings of the queen were heard in the air behind. "My sweet lovers!" cried she "how can you think of leaving your faithful partner so abruptly? How can I bear my life without you in whom are centred all my best hopes and my lifelong happiness? Look you on these exquisite graces of my youth which without you my Lovers will but wither away. How can you hope to sleep an undisturbed sleep in the absence of one who has ever given you the most enviable pleasures and who is still prepared to give you still greater joys of life? BETHINK yourselves, therefore, and return at least one grateful, if not amorous, glance, so that I can contrive to live on that happiness."

The Vidyâdhara was marching all this while with his usual speed. The queen was following him with increased bewailings. The eldest of the three brothers was moved and while going to turn his face back to look at the Queen, he fell—fell hopelessly into the blue waters beneath.

Then she tried another method of warfare. She materialized herself into a ferocious devil and cried thunderingly: "You wretches of poor mortals ! You traitors, felons, faithless deserters ! I shall just teach you what it is to abuse my caresses. I shall just tear you into pieces and drink your life-blood until the fire of my just revenge is satiated. In view, however, of our past friendship, I give you a moment to THINK before I shower my revenge upon you."

So the second brother *did* THINK ! "How can this Vidyâdhara save us from the deadly arrows and shots of this devil ? I must rather be POLITICAL than DEVOTED. Let me deceive the enemy by a show of change in my attitude. That will save me from immediate danger. Once safe, I shall try to find out the same Vidyâdhara or some other one."

So he THOUGHT, he used his BRAIN. And the brain unmanned him, it deprived him of

DETERMINATION. He looked behind, and lo he fell like a heavy dead weight ! The Queen saw him fall and could not this time withstand the temptation of tearing her enemy's flesh and drinking his blood. She shrieked like a bird of prey and busied herself with torturing the fallen foe to her heart's content. Meanwhile the Vidyâdhara was marching on disregarding what was passing by the way. He did *not* THINK, he neither increased nor decreased his speed, he neither heard nor spoke, he felt no 'pity' for the fallen friends nor 'wrath' against the enemy. He had fixed his WILL to his destiny. So he marched on, singing the melodious song of the glory of the Satchidânanda within and without him. And so he reached the other shore where he landed the *youngest* brother, bidding him farewell, blessing and congratulating him upon his FAITH which had supplied the necessary WILL to achieve the goal.

(32)

ACTION of every nature, necessarily and naturally begets *REaction.*

The Yogi meets with the reaction of the *worst* kind in as much as his action is of the most powerful nature.

Reaction comes from the friendly as well as inimical quarters. In the case of a Yogi's action

of concentration, the reaction first comes from the 'evil' side, then from the 'good' side *e. g.* the ideals of helping a good man, a nation, a class, a humanity. This latter is a more powerful force which demands tremendous concentration of all Yogic forces to fight the 'friend' who is *for the time being* the deadliest foe, the greatest impedement. He has to become most 'unfeeling' *in spite of himself.* He first defeats the 'evil' forces with the assistance of the 'good' ones and then concentrates all his forces to subdue the 'good' ones. Then he is *Himself.*

As in Yoga, so also in national struggles. As within, so without. इश्केमिजाजी (Love of the world *i. e.* all things having name and form) is not different *in nature* from इश्के हकीकी (Love of the Formless *i. e.* Brahman)

Love demands struggle, fight war.

Love makes a man sacrifice and it also demands sacrifice from the loved one. Love knows not self-preservation. It knows of JOY alone—joy in suffering, joy in creation, joy in destruction, joy in devotion. *Love lives by war.*

(33)

Gandhi's action also has to face reaction,—the reaction from within and without, from the bureaucracy as well as from some of the Indians.

The reaction from the bureaucracy assumes various forms. It may be garbed in a mourning suit, it may come in a wedding gown; it may come disguised as a friend, it may use Indian sheep as its 'go-betweens' or brokers,-for none knows better the utility of the broker than the shop-keeper.

It may count upon the assistance of those Indians whom it has 'engaged' in its service. It can secretly buy up some newspapers which control public opinion. It can buy up politicians and preachers and through these very Indians it can fight the National Hero. PEOPLE MUST, therefore, BE ON CONSTANT WATCH. Like the crow, the national 'warriors'* must be wide awake and refuse to be duped in any way.

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* I say a 'warrior', not a 'soldier'. I hate the soldier who fights for pay, for remuneration, who values a handful of silver coins more than human lives and even his own life which he sacrifices to fatten a man hidden behind the curtain and grown rich enough to pay bulls from the money earned by themselves for making them kill their fellow-creatures for satisfying his greed. I admire a warrior who is capable of admiring the person he is fighting with, who fights for securing nothing for himself, who in fact fights his lower self for the glorification of his higher self. I admire citizen warriors, voluntary warriors, spiritual warriors who would not forgive even their own captain

The opposition from within *i. e.* from among the people, is also of various kinds.

(1) Some oppose out of indolence, *inertia*,

(2) Some oppose because they are openly or secretly hired by the opponent;

(3) Others oppose because of the jealousy excited in their mind by the growing popularity of the National Hero;

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if he is found faltering, but would help his enemy whom he calls his 'brother-in-war' by picking up and handing over his sword when it falls down in the midst of the duel, refusing to take advantage of the enemy's misfortune. A war of this nature results in uniting for ever the magnanimous souls of both parties in a sincere friendship. Rana Jaysingh, a brother of the Ruling Prince of Udaipur offered a valuable golden anklet to the Bard who had sung the valour of his dynasty. The Bard threw the gift back at the giver and said " Keep it, Thakore, for yourself; for you have forgotten the 'warrior' spirit of your ancestors and have of late grown fond of gold. You are a 'soldier' fighting for earthly gains; you are plundering your own fellow-beings for the sake of gold. You are degraded! You are a COWARD of a Vaishya, and a Bard will not condescend to accept a gift from the filthy hand of the Vaishya." The Rana at once gave up outlawry and became an ascetic using all his power in self-realization, the most daring and the most difficult goal which he did succeed in reaching.

(4) Many oppose because they are afraid of the sacrifices they would have to make if the movement makes a fair progress;

(5) The rest oppose *without knowing the cause,* being unconsciously led astray by the diplomatic enemy or his hirelings through the weapons of 'fear' 'hope' and 'fallacy'.

(34)

Inertia and fear of having to make self-sacrifice are the evil spirits that cannot be defeated by White Vidyâ. They demand the play of Black Powers. Nothing but increased terrorism can bring them to senses. It is therefore that God sends O'dwyers. I am sincere when I say that a country so carefully made dull, contented, passive, apathetic, fond of ease, must necessarily undergo the greatest terrorism before it can achieve anything grand. Let not therefore any amount of suppressive laws and actions be feared as if they were the enemies of the nation. No, they come as friends in the garb of enemies. It is to be *desired* that India may meet with most formidable terrorism. He that aims at avoiding such happenings and at bringing about a compromise would be the greatest enemy of India. It is not

the ownership of a plot of land known as India that is the goal of the present war. *It is the evolution of man* and his right to manage his affairs in his own way, that is to say, *the right of evolving himself in a way suitable to himself*, that is the GOAL of the present war. Neither hatred of the whites, nor ownership of the land, nor possession of more riches is the object in view.

(35)

As to the hirelings who ally with the opponent, they *shall* come round in due time. Do they not know how Russia's friendship was once bought up, as no less an authority than saint Tolstoy of Russia says, by inviting the Russian army and navy to the British shores and ordering all the stock of wine and woman to be placed at their disposal? How much was Russia praised in the early stage of the Great War?—And how cruelly was she afterwards deserted and blockaded? How liberally did Britain help Coltchak whose political ambition to be the military ruler of Russia drove him to accept foreign help and to precipitate his own country in a civil war? Amichand of Bengal was bribed by Clive to be disloyal to his motherland but he found himself befooled and lost his brains. Not Clive but the

go-between of Amichand is the object of condemnation.

(36)

As to the jealous ones, poor little babies they! They surely deserve to be pitied who oppose N. C. O. *because* they feel jealous of the fame of its originator! They are fond of the *playthings* of fame and popularity, of 'shadows' and not of THINGS.

For what after all is 'fame'? It is a *phenomenon* accompanying an action. It is the shadow of the doer of an action cast by the mind of the public. It is always a varying factor. It is also multifarious at any given moment.

No warrior fights with the photo of his enemy (a true warrior always respects the name and photo of the enemy). No lover embraces the shadow of the loved one; no patriot is mad after fame or name—mere shadows. And those who are capable of giving importance to name and fame are to be positively known as deceivers, self-seeking rogues. Let the public take a warning here.

None but a मस्त can be a true patriot. None but a मस्त lover is madly in love with his bride and the *bride* instinctively and ceaselessly repeats

the name of the lover in her mind ! The lover could not have made her do so by entreaties, flatteries, orders or punishments. Even the blackest lover *becomes* charming in the camera of the heart of the loved one ! One must love instinctively, without being lost in THOUGHTS of appearing white or black, lovable or otherwise. One must have मस्ती, ardent and instinctive love, One must feel *pleasure* in loving at any cost. One must have no *thought* of costs and no costs. No THOUGHT, only LOVE.

(37)

They say that the Moderate Leaders have grown too old to make love with the *re-born* bride, the Young India. Sheer nonsense ! *Love and wine grow sweeter with time.* For love to grow sweeter with the parties growing older, it must be *in the blood*, it must be instinctive, *not intellectual.* ' She ' contrived to preserve her life and youth for the sake of her dead lover who was to revive after 10000 years ! One sees only lust or desire in place of Love in these days. Love is मस्त, passionate, ignorant of लज्जा (shame), शंका (diffidence, suspicion) and भय (fear). An instinctive lover has not the ' fear ' even of the old age or death of the loved one, nor the fear of

'people's talk', nor the fear of insult from the loved one! The loved one has a right to insult, abuse, tyrannize, even shoot the lover; and the beauty lies in the fact that the lover *feels* DELIGHTED in all this 'play' of the loved one! Are the old Suiters of India—the so-called Moderates—'strong' enough to feel 'delighted' in insults? How dare they call themselves *Lovers* of India, then? There was no LOVE, young or old! There can be no love unless the man's 'joy' is *overflowing*!

(38)

Coming to the *last class of critics* of N. C. O; I realy *pity* these 'self-less' bodies who allow all sorts of evil spirits to 'possess' them. I really pity these 'husband'less prostitutes accessible to visitors of every colour, age, nationality and temperament. Everybody that can walk or speak, has free access to them and a right to use or rather *abuse* them! The fun is, the visitors do not even pay them,-nay they go further and rob them of what they possess! One comes with a cheerful face and tells them: "Dear me! Allow me a visit, I shall bring you a necklace to-morrow!" Another comes and promises to give the 'dear one' a pleasant trip! A third to take the 'dear one' as partner in marriage and a fourth a partner

of his throne! A fifth promises the darling education in music and the sixth gives a threat of râpe if he is denied a visit! Poor souls! They would not certainly have such bad days if only they had taken up some *one* husband, some *one* principle of *asserting their personality*. A man becomes a 'prostitute' if he *selects* altruism the 'virtue' of the *exceptionally great* soul, of the spiritual giant. 'I call an animal, a species, an individual *depraved* and *decadent*, when it *selects*, when it prefers what is *injurious* to it.' 'The means of conservang a superior race or individual are the means of destroying the inferior one.' 'जे आसवा ते परिस्सवा, जे परिस्सवा ते आसवा' says the Jain Philosophy.

Mercy, Altruism, Forgetfulness, Forgiveness are the *privileges* of the mightiest, of those who cannot help being 'extravagant.'

"Ye are not great enough to KNOW 'hatred' and 'selfishness', then be great enough not to be *ashamed* of them."

"A man must do very much for *himself, in order* to do anything at all for *others*."

"With this counsel I counsel leaders and preachers and all that are weak from old age and 'virtue': allow yourself to be subverted in order

that ye may recover LIFE and that *virtue* may recover you."

"Be sure to love your neighbour as yourselves; but *first of all* BE SUCH AS LOVE THEMSELVES."

"Any society which desires to found itself on a HIGH STANDARD of integrity of character in its units, or on disinterestedness, should organize itself in such a fashion as to make it possible for all its members—men and women—to maintain themselves in reasonable comfort by their industry *without selling* their affections or their convictions."

(39)

When a predominant power preaches altruism, it is with the motive of protecting what it has already won, without having to fight now and then. When an individual of a dependent nation preaches altruism, it is the subconscious voice of his or national weakness; he will not confess it, for even a coward defends his cowardice as an act of self-control, of some sort of spiritual power! That explains the truth that Will-to-Power is at the bottom of everything in the world.

(40)

The सिद्ध or the Freed Soul does not hate, does not fight; *because* he has *accomplished* his

desires. The अरिहंत, in status next only to the सिद्ध, is as the very word signifies, the man who delights in killing all his enemies. He is a 'Warrior' by birth, *by instinct*, and he fights 'offensive' war not caring to wait for the enemy's attack (उग्गहणा as the action is styled in the Biblical language of the Jains.) But he does *not* fight to get 'possession' or to 'hoard', for dominions or for settlements. He fights and kills to win the freedom of action, to be powerful enough to love and help all. Only a Kshatriya, mostly a king, becomes an अरिहंत and when the अरिहंत has exhausted all his enemies he becomes a 'सिद्ध'; then he ascends the सिद्ध शिला or the 'Ground,' the 'Region', the 'Plane' which lies far away from 'humanity'–from all concepts, all theories, all 'good' and 'evil', all laws, all ethics. They merely LIVE ON and their life becomes a cause of the evolution of mankind. They do not wish to cause pleasure or pain to anybody, though of course their L...I...F...E on the highest plane throws its shadows (which are termed 'phenomena') on the physical world and the shadow proves the cause of pleasure to some and pain to others. They merely LIVE on, which is synonimous with JOY (आनंद). The thought of doing good or evil belongs to the

intermediate Region, the Region of विवेक स्वार्थ, लोकसंग्रह, भावुकता; but the विराट् lives on a higher plane, he is not ruled by mentality. Not even the most learned man has the right or the power to define the life of the विराट्, the ब्रह्म, the Cosmos. They who say that Cosmos is Love and therefore preach love and altruism to all for all are mere fools of concepts, they degrade the word Love. The Cosmos is *not* subject to any concept; all concepts are the phenomena, the 'shadows' created by his action of Living, on the plane of the Mind of humanity. If Cosmos is LOVE it is certainly a totally different kind of LOVE from what moralists like Tagore and Tolstoy are able to conceive of.

First control your emotions and Buddhi, then fight your enemies and control them, then practise altruism as a result of overflowing power (not by effort, but as a natural result) and it will lift you of its own accord to the विराट्शिखा.

Oh the 'fragments' of men! Oh the poor slaves of intellectuality and emotions! Oh the worshippers of a single limb of Isis! They choke me, they suffocate me! I am disgusted with the Indian leaders of thought! Oh Frenchmen, Oh Russians, Oh Germans, why fight you for land,

why not go and rob India of her preachers and politicians, priests and poets? For God's sake, save the holy scriptures of the Jains and the Brahmins by taking them away from the 'delicate' hands of the Modern Indian for the use of more deserving persons. There are indescribable treasures in the scriptural lore of Ancient India, but the very treasures have made the *poor* Indian *poorer*. A sword is the protector of the strong, but the destroyer of the weak. The Indians have abused and degraded the Great Truth. Inherited treasurers help but to make the weakling of a son a totally 'useless' fellow. The mountain air is a danger to the weakling. The Vedânta has made 'talkers' or creeping worms of the Indians; even the various commentators of the Gitâ did not comprehend Vedânta, the '*end*'–the *purpose*–of knowledge, *viz* SHAKTI. Knowledge, *in itself*, is not desirable. It is a poison, a prison and a burden that stunts. It is *to be made* desirable. You may go in search of poison, but *you must take care to* burn it and make a tonic of it. Generate *Shakti* in you out of it. Vyâsa, one of the greatest philosophers, rebuked Bhishma for saying, 'My Lord, I come for knowledge,' by replying, "These are the expressions of sick bowels, of indigestion. Vomit what thou hast 'swallowed'! Purge thy-

self !" All knowledge is permissible only so far as it creates Power in man. To him who makes diaries of gems, who crams verses, who argues principles, knowledge becomes a burden, not a liberator but a shackle. The first Commandment of the Saviour of India must be, 'Vomit all you have learnt heretofore; not only Western education but even the knowledge received from your own sacred books through the poor Western logic as well as the poor modern Guru.'

God is not foolish like the moralists. He has divided himself into three parts, three aspects, ब्रह्मा, विष्णु and महेश्वर for performing the triple functions of creating, maintaining and destroying. He LOVES all the three functions. He loves to create, that the lifeless matter may *live*; He loves to maintain, that the living one may learn to *laugh*; and He loves to destroy, that the laughing one may be spared stagnation and decay.

He feels *nothing but* JOY* in all the three

* The Vedas have a very happy and significant word (शंकर=The Benefactor) for the god of *destruction*. Compare a similar idea expressed by Nietzsche in his Aphorism. "There is JOY in destruction," meaning of course destruction for the sake of a superior creation, certainly no *wanton* destruction as the materialist would have it.

activities. He hates not the rogue, the prostitute or the assassin. There are forces and counter-forces ever working in the Cosmos to keep up Equilibrium. To keep the 'See-saw' of Brahmânda ever moving for Him to 'enjoy', all the *gunas* must exist. Who is man, the poor 'creature', to usurp the power of the Brahman? Anybody who will try to bring down the Highest Brahman to the level of the average mind will but draw upon himself the wrath of the Third Aspect of the Cosmos. Whatever the different soothsayers may say for reasons of their own, I for one do believe in a great catastrophe falling upon mankind as a punishment for distorting the fundamental Truth of the Being and Becoming of the Brahman, in two antithetical ways. Some have distorted the Truth by holding that Brahman is simply 'Being' without action, others have distorted it by holding that God is simply 'Becoming' and that therefore man may wilfully destroy each other. One despised action along with the Will-to-Power and the feeling of Joy underlying action; the other despised that peculiar PEACE of the Being which results from perfect and harmonious MOTION. The solution is always inthe सन्ध्या, the twilight, the staying between and in touch with both. Becoming is the flow of the Being, the Lilâ of the Everjoyful, of the

Never-ceasing Ananda. Ananda cannot exist in stagnation. Motion speedier than the revolution of the earth and consequently *appearing* as Rest, belongs to the Being. That motion is Becoming. Becoming as well as Joy both belong to the Being. Both are necessary phases of His 'existence'. Becoming, therefore, is Peace, is Joy, is Love. But the danger of giving expression to the Brahman in any such language is that people interprete the concepts of joy, peace, love, action through their narrow and deranged mentality. They cannot help it. And consequently the joy, the peace, the love and the action of low kind, of degraded nature, is attributed to the Brahman's magnanimous-exalted-impersonal Joy, Peace, Love and Action. It is thus that a Râvana abuses the LOVE of 'Becoming' by trying to seduce Seetâ, abuses the PEACE of 'Becoming' by the slaughter of men for gratifying his low tastes, abuses the ACTION of 'Becoming' by his *feverish* activity. It is thus that a Râma is born to kill a Râvana with the weapon of the *opposite* nature-the weapon of 'goodness'-of विवेकख्याति (Here too is hidden the explanation why Gandhi is in love with the weapon of 'goodness'). And finally it is thus that Krishna is born, who 'acts' impersonally among the 'good' Pândavas as well as the 'evil' Kauravas,

who acts 'beyond good and evil,' who is a 'Virât' or the Whole comprehending both 'good' and 'evil' and existing beyond both these, for whom the 'good' exists as a *complement* of the 'evil' and *vice versa*, to whom darkness, ignorance and pain are the complements of light, knowledge and pleasure. But I tremble at the thought of giving expression to the Highest Truth, the Brahman, before a world as yet not prepared for it. Mansur was beheaded for having uttered the Word to the undeserving world!

(41)

Suffice it to say, then, that even ignorance, even keeping a nation at arm's length from Education however efficient is sometimes a virtue, a necessity, a bliss. And the *type* of education India receives to-day is not worth the trouble of discussing whether it should be given or given up. I do *not* think it advisable to start even *national* schools *now*. I want India to *unlearn* what she has learnt both from the Western teachers as well as the modern Indian priests. I want India to *vomit* all she has '*swallowed*.' I want India to be *purged* thoroughly. I want India to go *back* to *her natural* state, to *her* instinct, so that a NEW TONIC can be *safely* and *beneficially* administered to her purified body. No 'mâtrâ' can be administered to a patient unless

all the *foreign* matter is thoroughly purged out of his body.

This is Truth, self-evident and axiomatic. It stands not in need of the woman–the prostitute –the Buddhi–the intellectuality—to prove it, to support it, to stamp it with her seal. However, for those who are accustomed to associate with the prostitute, one may condescend to use the needle of intellectuality, for the purpose of extracting the thorn of intellectuality, simply to throw away both the needle and the thorn when the purpose is served.

He can 'argue' with the intellectual by telling him that irrespective of the fact that the present education is demoralizing, irrespective of the fact that the present education as imparted even in England, America and Germany has been condemned by the more advanced intellectuals of these very countries, the N. C. O movement does *not* mean to postpone education for ages! Its suspension will be temporary, lasting during the war-period; and even highly civilized nations *have* to close their schools in war time. To allow, nay *ask*, one's son to go to the seducer of his 'mother' for receiving education, is a folly, a meanness, a vulgarity, a shamelessness that no language can adequately describe. The boy will unconsciously

learn there to be loyal to the seducer of his 'mother' and, for the reason of that, will learn how to bear the spectacle of the mother's seduction. Oh the unbearably mean mentality of the intellectuals! I refuse even to discuss the question, for it brings inhuman and shocking association of thoughts to the mind. The go-betweens of the 'clerks' and 'pleaders' have lost the healthy instinct of purity and chastity which accompanies Moral Independence. The beautiful and chaste Virgin of Purity refuses to walk with anybody but the brave, chivalrous, fearless, generous and magnanimous youth called Independence. A man of independent spirit cannot bear the idea of his wife (Buddhi) being entrusted to his enemy for being trained. Râma the chivalrous fought a tremendous battle to bring back Seetâ (Buddhi) from the custody of Râvana the most powerful and the most intelligent man of his time.

Nothing is more disgraceful than the attempt of the intellectuals to save the school by affirming that to refuse to utilize government schools is to refuse to take advantage of our own money. Let these fools learn from the prostitute that she refuses to accept even double the fees from a soldier whose approach would kill her. Consider the 'wisdom' of the 'intelligent' prostitute who allows, welcomes and

even *advocates* the approach of the soldier who pays for his enjoyment from the money wrung from herself! I have seen children of prostitutes wiser than these intellectuals: they abhor the fathers who brought them into shameful existence.

(42)

LAWYERS have been exhausting all their power of eloquence in complaining against their being called upon to give up practice. "What have *we* done" say they "to deserve this heavy penalty? Why should *we* be singled out of all the rest of people? What *harm* are we doing to the nation by our profession?" Poor dreamers! The question is not whether they do or do not *harm* the country: the question is that their services are much needed by the country. The British have by means of their peculiar type of education made Indians the slaves of Buddhi. At every call of awakening, be it political or spiritual, they loudly ask *why and wherefore,* as if Spirit was subject to the workings of the physical brain, as if the destiny of nations cansisting of lacs of souls was subject to imaginary laws of logic and that too as grasped by a poor single brain! That being the case, to awaken them necessitates the use of the medium of Buddhi, requires the mediator of a logician or lawyer.

They have also to grasp the *aim* of the nation's fight. They must not directly or indirectly help a constitution which the whole nation has unanimously resolved to *'lay on ice.'* They must organize national courts, start national schools where people have not *will* enough to postpone education even temporarily, found propaganda bureaus whence immence national literature may flow, and teach masses the necessity of self-sacrifice and suffering for attaining the goal. If they really wish to serve mankind through serving India, there is no end of work to be done. Ten times the existing number of lawyers would fall short of the need. I hear the lawyer asking why *he* should take the lead when merchants upon whose awakening depends so much the country's independence are still enjoying their selfish sleep. Fine defence indeed! I wish the lawyer could make the same defence *workable* when fire takes hold of his house! The trouble is, he does *not* consider India as his home, or else he would never ask why *he* should be the first to renounce sleep and put down the fire. He forgets the truth that this is not a matter of pleading not-guilty, but it is a hard FACT of being homeless whether it be due to his own negligence or that of his father or his wife or his servant. The fire will burn every-

thing and will not wait to listen to his *arguments*. Of course he is *at liberty* to plead himself *not-guilty* before his family people or his neighbours or—if he likes—before the public at large through papers, but that will *not* compensate him for the losses sustained: the house *is* gone and gone *for ever*–notwithstanding our Vakil sahib's finest pleading !

Pleaders, teachers, journalists, priests: they all belong to the Brâhmin Class, *they* are responsible for the health or ill-health of a nation. Merchants are after all Vaishyas, worshippers of Mammon. The initiative must be taken by the Brâhmin, who should then drag the Vaishya to his side to. use—not *him*—but *his* wealth as a means for success of the great mission. No mission can succeed without sufficient money to back it; and money comes *after* the missionary. Let recruits therefore run to the Swaraj Sangha, let them take a missionary's solemn vow of fidelity and hardship, and let them be dispersed in all quarters with the national flag in their hands. Then will money flow like flood; and with the money of the Vaishya, the tact and *will* of the '*new* Brâhmin', the vital energy of school and college leaving youths, and the general

support of the masses busy with the spinning wheel, will Gandhi successesfully fetch Swaraj from the high heavens even within-shall I say ? -nine months ! Do not laugh like a sceptic, for nothing is imposible for a DETERMINED WILL. Most of you remember that your friends laughed when you talked of taking to the legal profession, and you KNOW to day—without caring to give your friends a lie—that you ARE a success, perhaps a success *beyond* your own expectations. And so SHALL you succeed in your efforts of helping the Mahatma to give a lie to the sceptics who laugh at his mention of nine months' period. For him who does not *believe* in the existence of Heaven, there is really *no* Heaven. And be it noted that just as the dwellers on this material plane are free to doubt the existence of Heaven, so are the dwellers of Heaven free to *drive away* the sceptics when Heaven is brought down on this plane. *Man has always lost golden opportunities and possibilities for lack of imagination and living faith.*

Students have a healthy imagination, that is not yet spoiled by the narrow selfishness of calculators. They have caught a glimpse of the distant lights of Heaven which is our BIRTHRIGHT, and

they are prepared in thousands to run after them. They preach and work as volunteers in every corner of the country as yet untrodden by the learned Baboo of the old Congress. Shall we say they have outgrown the elderly intellectuals—the Lawyers? Have lawyers heart enough to *follow* if not *guide* others?

(43)

The dove-like Non-Co-operation includes the boycott of the Legislative Councils. Here too the will-less intellectuals and selfish merchants suffer from the hallucination of danger. 'The country' they say 'will then be represented by blockheads or enemies who will not only avoid but also oppose questions touching the country's welfare.' It is obvious that he who has neither the *will* nor the *strength* to fight, is always very clever at finding excuses for his inactivity. The fundamental question is whether the boastful patriots who cry against the boycott of the Councils are at heart convinced of the SINCERITY of the Rulers' INTENTIONS. In their platform speeches they of course reply in the negative, but do they really *believe* what they say? If they do, they cannot expect any good out of ANY MECHANISM planned by such rulers, who do possess a head and a more powerful, artful, tortuous head than that of any of those Indians whom they condescend with a cleverly smiling

face to invite as partners in legislation. They know very well how to bring about certain results desired by them *through the instrumentality* of the Indian Members themselves. They know what questions and proposals to allow and what to disallow or defeat either in the very beginning or in the middle or at the end of discussion. They know how to frame a constitution so as to reserve for them the power to do as they desire; and they can subvert or bury in papers even a decision of the Council when it is unpleasant to them. They are wise enough to persuade the civilized world in the belief that they rule India *with the consent*—nay, *at the request* of India herself and as *guided by Indian representatives.* India's complaint of injustice, tyranny and terror has therefore no meaning. "Indians are either liars" says the civilized world "or fools to allow themselves to be used as tools of their own destruction."

Even the intellectuals who desire to participate in the legislature are unable to *understand* the *origin* of the Reforms. A nation of shopkeepers cannot have the courage to frankly acknowledge her political ambitions and motives. She would desire to prove herself before the world nations as a nation actuated by the noble intention of civilizing backward races. As a consequence, she

cannot afford to ignore the national aspirations of Ireland, Egypt and India which, if unheeded, might expose her inconsistency of principle and practice before the world. In order to avoid this, England *has to* make a *show* of giving some rights and reforms to these *permanent* 'dependencies' from time to time. It is not *on principle* but *out of policy* that the 'gift' of 'the lotus of the skies' is made.

How can Reforms conceived in *this* spirit have *any* utility except that of pacifying and 'chloroforming' the Indian agitator and of deceiving the world whose displeasure she is *not* in a position to day to incur? Who but fools and flatterers can hail such Reforms as the Magna Charta of the Indian Nation?

This is no proper hour for debate, discussion or delay. Action, swift and effective is needed. Away with the contemptible brood of talkers who by trying to *entrap their countrymen in barren discussions* over methods of fight, do the work of the enemy who all the while is rapidly forming his schemes to make his domination more secure even by entering into *secret* treaties with an *Eastern* Power like Japan binding her to help England *against India*! *Here* lies the *meaning* of the 'Reforms' of the 'New Era'!

I need hardly mention that the fear of undesirable persons going to the Councils is but imaginary. If desirable persons are strong enough to withstand the temptations, the undesirable shall be brought to their senses very easily.

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Let the Rulers, therefore, govern in their own way without your assistance. Let them give you the worst laws and still worse treatment. Let the boil be redhot, fully ripe, for *then* it will burst *of itself* and soon you will see there is no boil at all ! *The most harmless and natural treatment of a boil is to* LET *it* ALONE, *let it grow to* the bursting point. Gandhi's war is war against no Government, *it is a war against unnaturalness.* IT IS A RETURN TO NATURE. It knows of no Indian friend or British foe; its friend and God, principle and politics is NATURE. In fact it is PEACE in the garb of war, rather than war so-called. It is because the thinking apparatus of the moderns is moulded by Western materialism that Gandhi's unique movement is styled War; for, the materialist and the intellectualist know only of war and peace, calling that state PEACE in which everything that exists is meekly tolerated, and calling that state WAR in which man attempts at 'BECOMING'. They have still to learn and realize

that all beings in the world are ordained during every moment of their existence to BECOME, to run on their line of progress, to outlive themselves until they merge themselves into the Perfect. "Man", says one of the greatest practical philosophers " is something that shall be surpassed ". 'Life is whatever must surpass itself". "Life is instinct for growth, for continuance, for accumulation of forces, for *power*; where the will-to-power is wanting there is decline".

(45)

I should not fail to take notice of two more types of man, however small in number they may be, who miss no opportunity of spreading misunderstandings concerning Gandhi's purest motives. One of these types pretends to save RELIGION and the other to save CIVILIZATION.

The one tries to instigate the *orthodox* section of the country and the other the *educated* section, by distorting the soundest preachings of Gandhi. As a matter of fact, however, Gandhi has an *instinct* for Religion and a *passionate* love for human development. The theory as well as the practice of the various FORMS of Religion as well as Civilization have been studied by him from books as well as from life, since he has lived amongst the most

highly and most lowly civilized peoples, and has also studied and practised logic enough to understand the two sides of any system. If he attacks the modern civilization, he is not the only person who does so. Many prominent people of the West too have cursed the boasted civilization and even those who cannot escape from it are in their heart of hearts sick of it. That aside, let us ask the critics whether Gandhi *compels* people to accept *his* form of civilization? If not, why denounce him and instigate people against his mission as an enemy would? Even as a simple layman he has every *right* to expound his philosophy of life, more so when he has long studied the problem and has himself LIVED the truths so arrived at. Nay, we have even *seen* the wonderful *result* of a life so-lived. His assailants are like those fools who first tyrannized great inventors and mystics and then worshipped their very bones.

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And I am simply amused to find certain Vernacular papers and certain protectors of Religion (!) frightened to death at Gandhi's appeal to people to give fair treatment to the so-called untouchables. As if Religion was in danger of destruction, as if Religion was at all a thing that *could* die, as if Religion *could* give a human being

the treatment it dared not give a beast; as if this Gandhi who has devoutly *practised* religion (even to the extent of being ridiculed by some) was an *enemy* of religion! They are so blind that they cannot see how the non-Brahmanic movement was engineered. They are blind to the FACT that 'divide and rule' is the weapon with which the foreigner has ever maintained his domination. They are blind to the powerful wave of Socialism that is carrying everything before it. There is no knowing when either the Bureaucracy or the victorious wave of Socialism will not use this long persecuted class of untouchables as their weapon against the national movement. The orthodox Hindoos may not like to see Europeons in India, but they *have* them. They did not want sons of low class people in their schools, but there they are. Europe did not like that labour should have any power, but now Socialism, in some places even Bolshevism, has become triumphant. It is no question of your or my wishing or not wishing. Things are arranged to suit the requirements of the vast world and not the fancy of a few individuals of a particular country or class. Let religious India scent the said two dangers which would simply keep the country engaged in a

sort of Civil war, with the result that the country *can never* unite and win independence.

imperialism, will in the near future attack India, and will create chaos and misery if she does not with utmost speed remove all existing discontent, *especially* the discontent of the *labouring* classes; for, they are growing more and more powerful elsewhere and naturally enough the discontented Indian labour will be pitied and helped by their victorious Europeon brethren. For that purpose, Indian labour (the Shudra and the untouchable) will be instigated and used as a weapon of destruction of the other classes. Those who sincerely want to *preserve* the 'classes' i. e. ' VARNAS ', therefore, should lose no time in preventing the impending danger by removing the forced untouchability and by helping the Shudra and the untouchable to get justice from their masters. Otherwise the higher three classes (the educated or the Brahmin, the warrior or the Kshatriya and the merchant or the Vaishya) will be, plundered, harassed and finally swallowed up by the Indian Shudras and untouchables. I may be allowed to repeat that this danger

is looming in two directions; it may come from the Bolsheviks, it may come from the Bureaucrats, or it may come from both the quarters. The Bureaucrat unable to check the speedy progress of the *Swarajvadi* may first create in the minds of the Shudras and the untoucha-bles, hatred and enmity against the other classes, may then for sometime witness the civil war from a safe distance with a smiling face, and finally give secret support to the lower classes in beat-ing the higher ones. Though this must result in the birth of Bolshevism in India—a thing most dreaded and despised by the British—the Bureaucrat may make the error as he has so often done else-where. India's leaders, therefore, should scent the impending twofold attack on her social and political safety, and should, before either of the attacks is commenced, hasten to create perfect unity and concord among all the classes of India.

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It must be thrust into the brain of every Indian, especially the intellectuals, that the only possible weapons of a vanquished and disarmed people are PERFECT UNITY in action and complete FAITH in a single LEADER, who should even be deified for the time

being; for, there is no concentration of national forces unless an individual be made the central figure of worship. England knows it better than all other countries: she has preserved monarchy even though actual rulers are other than the monarch. To bring down heaven upon earth it is indispensable that every dweller on the earth should PURGE himself of envy, jealousy, selfishness, timidity, scepticism, sloth and luxury. If India succeeds in securing the Heaven of Swaraj, it is not Gandhi's success, it is the success of India's Brâhmins, Kshatriyas and Vaishyas (we cannot afford to use the term 'Shudra' for any class of people when we fight to bring Heaven here, for Heaven *cannot* come where there are Shudras. Let it be the glory of India that there be no Shudra among her sons and that everybody is either a thinker or a fighter or a businessman —either the head of a business or his petty partner, but not his hireling).

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And let the intellectuals bear in mind that the people's *will* is the leader's strength, that it is WILL and not Buddhi that achieves. Will is man's motive power that WORKS, Buddhi simply *interpretes* the work done by the will.

Let every individual, therefore, *will* every hour of his existence that the present War SHALL bring him VICTORY. Let him have burning FAITH in GANDHI as the God-sent Saviour and Leader for the time being, and let him pray and pray devoutly for his success every morning. Let all Indian papers print in every issue a prayer of this nature in bold type. Those who know the *psychology* of prayer will understand the *utility* of this suggestion. "*More* things are *wrought* by *prayers*" says Tennyson "than the world dreams of."

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For the satisfaction of the intellectuals, let me assert that the lines chalked out by Gandhi

leader possessing abilities and instincts needed to cope with the changed times. Pray, do not waste the time of *Action* in speculating about *right* and *wrong*. To a steady, sincere and earnest *worker* even a wrong path finally brings *Moksha*. Did not Soordâss the sincere and undaunted lover of a dancing girl get Moksha? Did not the British win the greatest of wars against heaviest odds inspite of the numerous grave errors com-

mitted by their Charioteer in the line of action, and in spite of the fact that they were *not* fighting for a 'good' cause? I cannot help calling him a child who always talks of right and wrong and shuns ACTION, and I call him a TRAITOR who even with best motives openly speaks or writes disparagingly of a *tested* leader and his methods, thereby unconsciously strengthening the enemy and throwing cold water on the FAITH and consequently the enthusiasm of the numerous well-meaning followers of the nation's Saviour. Let Indian Journalists take a lesson here. If Gandhi with all his faith in God and religion, with all his Western education and Eastern spirituality, with all his lifelong experience as a political worker, is liable to err, it is idle to believe that the judgment of mere editors and platform speakers—most of whom are but poorly educated and possess little knowledge of Law, Politics and the Psychology of work—is infallible. Try therefore, Brother Journalists, to UNDER STAND the uniqueness of the present situation, the goal, the nature of the means at your disposal, the odds against you, and the mischief of criticism passed merely to satisfy a momentary whim or to quench the desire of appearing wiser.

Be PRACTICAL and sing ONE uniform Song of Harmony so as to produce RYTHM, for mind you, it is the RYTHM of the soldiers' band which has often brought strong bridges to the ground, and it is RYTHM that is the subtlest force that moves the sun and the moon and your earth.

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Let, therefore, the war be fought with perfect harmony and to the end. To be plain, I donot consider this as a war between any two nations. It is a war between materialism and spiritualism. And it is a war between the *Bahiratma* and the *Antaratma* in every individual. The war will burn the Bahirâtmâ and glorify the Antarâtmâ. At the end of the war, England as well as India shall be Heavens inhabited mostly by Antarâtmâs. It was the East, says History, that first clothed England; it shall be the East now to clothe her with spirituality—with higher sense of humanity. She that did not learn it by conquering us, she shall learn it by experiencing our strength in the unique type of war declared by India's great Apostle.

AFTERWORD.

And so ends the Song of Politics, at least for the time being. And so ends my study of the psychology of the several singers.

Various stands I had to take to understand and feel the million forms of this one Perpetual Song of Life: the stand of Dattatraya the mystic, the stand of Krishna the 'artist', the stand of Rama the pious, the stand of the intellectual (of Logic, Science, Sociology and Psychology.)

The preceding pages are a result of no studies in politics as such; for never have I attended any political meeting, or become member of any political organization or taken part in any political movement. Politics as such has little charm for me. I have been studying for years past the Science of Life. So I confined myself in a lonely and airy place for a month and held communion with myself and through it with the outer world. The suggestions I received then, I noted down. When I returned to my normal self, I found that the notes contained great truths bearing with the Science of Life. I felt that the thinkers on politics will find therein truths of no mean value to them. And I therefore resolved not to sell those thoughts but to present them with a loving heart to those who can appreciate and utilize them.

To create an atmosphere where such a book as the 'Political Gita' could be conceived and worked out, I had to meditate upon the experiences of and to be in tune with Dattatraya, Mahavir, Sundardass, Kabir, Nazir, Nietzsche

Rama, Schopenhaur. I, thereby, could soar in the Skies to catch truths, nay, could even enjoy as a 'द्रष्टा' the spectacle of my frail brain almost breaking with spiritual ecstasy or 'Ananda'.

During this state of exhilaration, during this period of communion with Self when Mind and Buddhi are at rest, I saw distinctly the happening of some events to come. Some of these events I would not, some I cannot, describe. I shall, nevertheless, briefly narrate a few of them.

I saw Japan, already demoralized by her successful efforts to imitate the West and grown faithless to the Eastern instinct and ideals, being betrayed by a political friend who dragged her to a premature downfall.

I saw Byron cursing Britain with Minerva's fury:

"Look to the East, where Ganges' swarthy race
Shall shake your tyrant empire to its base,
Lo! there Rebellion rears her ghastly head,
And glares the Nemesis of nature dead,
Till Indus rolls a deep purpureal flood
And claims his long arrear of northern blood,
So may ye perish! Pallas, when she gave
Your free-born rights, forbade ye to enslave."

And I saw his prophecy being somewhat differently fulfilled. In place of the Indus, the Thames was the scene of the massacre; in place of the Easterns, I saw her own sons instigated by her thinkers like Mill and his grandsons the*

* Socialism is but the Utilitarianism of Mill extended from the individual to the group

Socialists. I saw England feigning friendship for Russia, even adopting the Russian form of government, and then all of a sudden attacking Russia who being infuriated helped the British Labour to destroy England herself. I saw Gandhi standing like the resurrected Christ by the bleeding flirt to console her, to bandage her, to pray for her and with a face radiant with love to preach her the Science of Life and Love so long despised by her. A minute later, I saw England recover from her wounds and crest-fallen but purified by mortification. I saw a regenerate England helping to form the World Federation. I saw her for the first time resolved to lead a spiritual life and, even as a Gopi embraced Krishna, she embraced Bharata.

And then there was a Blank. And I experienced physical depression which was further enhanced by the memory of the most horrible scenes of bloodshed, plunder and aimless hurrying of various nations The sudden visit of my 'yogi' friend revived me and I cursed my weaker self for mis-appropriating my Throne which once more shone with the Joyful lustre of my Higher Self.

First part & Appendix of this Book printed at the Jhorostrian P. Press, Pitha Street, Bombay, by Burjorji Hormasji Pavri & Second & Third part of this book is Printed at the Gujrat P. Press, Panch Koowa, Ahmedabad, by Somalal Mangaldas Shah.

ORIENTAL TRUTHS

AS EXPRESSED BY

ORIGINAL THINKERS OF EUROPE.

"A creator is he who createth man's *GOAL* and giveth earth its *significance* and *future*"

"Lo, the *good* and *just*! Whom do they hate m st? Him who breaketh to pieces their 'tables of value'. . . . but he is the 'creator'"

"Not 'How is man *preserved*', but How is man *surpassed*?"

"At some time, and in a stronger time than this tottering self-doubting age of ours, he is to come, the redeeming man of the GREAT LOVE *and* GREAT CONTEMPT, the *creative* spirit, who, by his thronging power, is ever again driven away from every corner and other world'

"The problem . is what TYPE of man we are to *cultivate*, we are to *will*, as the *more* valuable, the *more* worthy of life, the *more* certain of the future."

"A thousand goals have existed hitherto, for a thousand people existed: but the one goal is lacking. And if THE GOAL be lacking, is not *humanity* lacking?"

"But from time to time permit me—assuming that there are heavenly patronesses beyond good and Evil—a

glance permit me but one glance upon something perfect, something completely finished, something happy, mighty, triumphant, in which there is still something to be paved! Upon *a man that justifies man!*"

"I love him who worketh and inventeth to ***build a house for*** Superman and *make ready for him* earth, animal and plant"

"Even he who is freed in spirit must purify himself. Much of prison and mould is left in him"

"Art thou a *new* power and a *new* right? A *prime motor*? A wheel *self-rolling*?"

"Whoever *will* be free must *make* himself free. Freedom is *no fairy's gift* to fall into any man's lap"

"It is necessary to know how to preserve oneself,—best proof of independence"

"All that *feeleth* within me suffereth and is in prison, but my *willing* always approacheth me as my liberator and bringer of joy"

"He who would create beyond himself hath in my eyes the purest will"

"Oh that ye would renounce that half-willing and resolve upon idleness as one resolveth upon action"

"There is no will, feeble or otherwise Feeble will is oscillation and the loss of equilibrium, strong will is the orientation of instincts."

"What ye call world lieth still to be created by you."

"And if ye have failed in *great* things, are ye *for that reason* yourselves a failure?"

"Marriage this I call the will of two to create that one which is more than they who created it."

"Only he who is enough of a man will save the woman in woman."

"Not to be able to take seriously for a long time an enemy, or a misfortune, or even one's own misdeeds—is the characteristic of strong and full natures."

"What bestiality of idea, if hindered from being a beast of action!"

"Whenever the arbitrating power falls into the hands of the masses, genuineness becomes superfluous, disadvantageous and a drawback."

"The dying person has probably lost in life things more important than he is about to lose by death."

"The YEA *hidden* in you is *much stronger* than all the Noes and all the PERHAPS, of which you are *ill*."

"Whoever has not *two-thirds of his time to himself* is a slave."

"Physiological confusions are the source of all evil!"

"Even virtue cannot be made to reign by virtuous means"

"A morality that binds everyone *alike* is not only an inducement to great deeds by small men; but a seduction of great men to small deeds."

"No good, no bad, but *my taste*, for which I have neither shame nor concealment."

"The danger of the noble one is to become insolent, a sneering one, a destroyer."

"When you are raised *above* all praise and blame, and your will seeketh to command all things, as the *will of a loving one*, there is the origin of your virtue"

"When ye will one will and that end of all, your *trouble* is called *necessity* by you,—there is the origin of your virtue"

"The SELF-JOY of *noble* bodies and souls calleth itself *virtue*."

"That is to-day called virtue by all petty folk: namely, pity. They feel no *reverence* for *great* misfortune, for great ugliness, for great failure!"

"To become what we are—unique, incomparable, our own law-givers, our own creators"

"This is the true, ideal selfishness ever to provide and watch and restrain the soul, that our productiveness may come to a beautiful issue"

"Justice ends like all good things on earth, by abrogating itself. This self-abrogation of justice—mercy—is the *privilege* of the *mightiest* one"

"I love him whose soul wasteth itself, who neither wanteth thanks nor returneth aught, for he always giveth and seeketh nothing to keep for himself"

"A 'table of values' hangeth over each people, it is the voice of its Will-to-Power"

"Higher education and great numbers—that is a contradiction in terms."

"One is pregnant only of one's *own* child."

"All good things laugh"

"The cure for *imaginary* sorrow is *real* sorrow"

"Only where there are graves, are there resurrections"

"To command is more difficult than to obey."

"He who doth not believe in himself lieth ever."

"The greatest events are *not* our loudest but our *stillest* hours."

"To demand of strength that it should not *manifest* itself as strength is absurd."

"Courage desireth to *laugh*."

"All great love is lifted above all its pity, for it seeketh to create what it loveth."

"*One refutes a thing by laying it respectfully on ice.*"

"The *party-man* becomes a liar *by necessity*."

"That which requires to be proved is little worth"

"To do great things is hard, but to command great things is still harder."

"We have attained mastery when we neither mistake nor hesitate in achievement."

"Oh that the POETS would again be such as they were wont to be, seers foretelling us something of our possible future"

"Gracefulness is part of the generosity of the magnanimous."

"When Power becometh gracious and steppeth down into visibleness—Beauty I call such stepping down."

"Perfect things teach hope."

"I wish to *learn* more and more to consider as *beauty* what is *necessary* in things. .. .I do not wish to war with ugliness. Let turning away be my only negation."

"Something on which a noble artist must never operate,—the masses! the immature! the used-up! the morbid! the idiots!"

"All true, all original music is a swan's song."

"To the existence of art, a preliminary physiological condition is necessary, namely, ecstasy"

"Nothing is beautiful, except man, nothing is ugly, except degenerating man"

"Art is the great stimulus to life."

"All excellenee is inheritance, we have first to persuade the body."

"Regarding all æsthetic 'values' I make use now of this capital distinction: Is it *defect* or *abundance* of life which has become creative?"

"There could be no greater, no more fatal misunderstanding than if the happy, the well-constituted, the mighty in body and soul were to begin to doubt their own right to happiness."

"In order that a sanctuary may he erected, a sanctuary must be broken down."

"Life is a constant struggle against that which wants to die; cruelty an implacableness against the tendencies of decay."

"Nothing is of value except the *degree* of power"

"Life is so hard to bear? Do not *pretend* to be so *frail.*"

"Spirit is that life which itself cutteth into life."

"Courage sayeth, 'Was *that* life? Up! *Once more!*"

"Wherever I found living matter there I found Will-unto Power."

"I call an animal, a species, an individual depraved and decadent when it loses its instincts, when it selects, when it prefers what is injurious to it."

"Every complaint is an accusation, every joy is praise."

"But say, ye men, which of you is capable of friendship? As much as ye give unto your *friend*, I will give unto mine *enemy* and will *not* become poorer thereby."

"Two things are wanted by the *true* man,—*danger* and *play*."

"Man shall be educated for 'war', and woman for the recreation of the warrior. Everything else is folly.'

"Every man fit for warfare, every woman fit for children, both fit for dancing *with head* and legs."

"Ye are only bridges."

"Ye suffer from yourselves, ye have never yet suffered from man."

"I teach men to say No to all that enfeebles; and Yes to all that fortifies and gives the sense of power."

"Write with blood, and thou wilt learn that blood is spirit."

"Let thy virtue be too high for the familiarity of names."

"Let your work be a fight, your peace a victory."

"Everything that suffereth wanteth to live in order to become ripe and gay and longing."

"A man must do very much for himself *in order* to do anything at all for others"

"What we do is never *understood*, but *only* praised or blamed."

"It is time for man to *mark out his goal*, to plant the germ of *his highest hopes*. His soil is still rich enough for the purpose."

"*Be* every truth called false with which no laughter was mingled."

"I strive not for my *happiness*, I strive for my *work*"

"*Become what thou art*"

"*To live as I like or to live not at all.*"

"It is better to act wickedly than to think pettily."

"Do I counsel you to slay your senses? I counsel the innocence of the senses"

"Myself I sacrifice unto my love, and my neighbour as myself."

"Be sure to do whatever you like—*but* first be such as *can* will."

"Be sure to love your neighbour as yourselves—but *first* of all be such as love themselves."

"Not whence ye come but whither ye go. be your honour in furure"

"And him whom ye do not teach to fly, teach—how to fall quicker!"

"The noblest only is perfectly hard-Become hard"

"Equality to the equal, inequality to the inequal."

"Nothing prohibited—except weakness."

"The love of fair play is a *spectator's* virtue, not a *principal's*."

"No man can be a pure specialist without being in the strict sense of the word an idiot."

"When a *man* wants to murder a tiger he calls it *sport*. when the *tiger* wants to murder him he calls it

ferocity. The distinction between Crime and Justice is no greater."

"When an idea has been full-grown for ten years, it is time to attack it, especially if it claims to be the foundation of all human society"

"All who achieve *real* distinction in life begin as revolutionists. The most *distinguished* persons become *more* revolutionary as they grow *older*."

"Man is the *only* animal which esteems itself *rich* in proportion to the number and voracity of its parasites."

"Titles distinguish the mediocre, embarass the superior and are disgraced by the inferior"

"The only fundamental and possible Socialism is the socialisation of the *selective breeding* of man: in other terms, of human evolution. We must eliminate the Yahoo, or his vote will wreck the commonwealth."

"Any society which desires to found itself on a high standard of integrity of character in its units should organize itself in such a fashion as to make it possible for all men and all women to maintain themselves in reasonable comfort by their industry *without* selling their affections or their convictions"

"The politician who once had to learn how to flatter Kings, has now to learn how to fascinate, amuse, coax, humbug, frighten, or otherwise strike the fancy of the electorate."

"Every dream is prophecy, every jest is an earnest in the womb of Time."

"Froissart's knight held that 'to rob and pill is a good life'. To rob and pill with *your own* hand on horse-

back in a steel coat may have been a good life, but to rob and pill by the hands of the *policeman*, the bailiff, and the soldier and to underpay them meanly for doing it, is *not* a good life, but rather fatal to all possibility of even a tolerable one."

"Let not the right side of your brain know what the left side doeth. *This* is the secret of the Englishman's strange power of making the best of *both* worlds."

"Those who admire modren civilization usually identify it with the steam engine and the electric telegraph. Those who *understand* the steam engine and the electric telegraph spend their lives in trying to replace them with something *better*."

"A political scheme which cannot be carried out except by soldiers will *not* be a *permanent* one."

"Before you shriek at revolutionists remember that the Septennial Act compels us to have a revolution in England every seven years."

"If we *must* choose between a race of athletes and a race of 'good' men, let us have the athletes: better Samson and Milo than Calvin and Robespierre."

"From the moment that woman set about doing things for reasons, instead of merely finding reasons for what she wanted to do, there was no saying what mischief she would be next at."

"Poets who plan Utopias and prove that nothing is necessary for their realization but that man should *will* them, perceive at last that the fact to be faced is that man does not *effectively* will them. And he never will till he becomes Superman."

"I cannot understand why she is so unlucky; she is such a nice woman! that is the formula. As if people with any force in them ever were altogether nice."

"Democracy substitutes election by the *incompetent* many for appointment by the *corrupt* few."

The *diseases* of the civilization are produced by the practice of building Society with *rotten* material."

"If you strike a child, take care that you strike it in anger. A blow *in cold blood* neither can nor should be forgiven"

"It is only when money is cheapened to worthlessness for some, and made impossibly dear to others, that it becomes a curse"

"Not the least virtue of money is that it *destroys* base people as certainly as it *fortifies* and *dignifies* noble people"

"A nation which revises its parish councils once in three years, but will *not* revise its articles of religion once in three hundred, even when those articles avowedly began as a political compromise dictated by Mr. Facing-Both-Ways, is a nation that needs remaking"

"Masters and servants are both tyrannical, but the masters are the *more* dependent of the two."

"Our laws make law impossible, our liberties destroy all freedom, our property is organized robbery, our wisdom is administered by inexperienced dupes, our power wielded by cowards and weaklings, and our honour false in all its points. *That* is what we call *our national greatness*".

"The old habit of *worshipping* madmen is giving way to the new habit of *locking* them up, but the idiot who *sells his soul for money* is still adored."

"The North-American Indian was a type of the sportsman warrior gentleman. The Periclean Athenian was a type of the intellectually and artistically cultivated gentleman. Both were *political* failures. The modern gentleman, without the hardihood of the one, or the culture of the other, has the *appetite* of both put together, He will *not succeed where they failed*."

"The only boy in the town who does *not* think sweets worth eating is the confectioner's shopboy. The angels probably care just as little for happiness"

"The religious bodies, as the almoners of the rich, become a sort of auxiliary police, taking off the insurrectionary edge of poverty with coals and blankets, bread and treacle, and soothing and cheering the victims with hopes of immense and inexpensive happiness in another world when the process of working them to premature death in the service of the rich is complete in this"

"When religious and ethical formulæ become so obsolete that no man of strong mind *can believe* them, they have also reached the point at which no man of high character *will profess* them, and from that moment until they are formally disestablished, they stand at the door of every profession and every public office to keep out every able man who is not a sophist or a liar."

"The art of government is the organization of idolatry."

"The world scraps its old steam engines and dynamoes, but *not* its old prejudices, its old moralities, its old religions, and its old political constitutions."

"Life *levels* all men. Death *reveals* the eminent."

"To a generation which has ceased to believe in Heaven, and has not yet learned that the degradation

by poverty of four out of every five of its number on earth is *artificial* and *remediable*, the fact that life is not worth living seems obvious."

"The real Superman will snap his fingers at all man's *present* trumpery ideals of right, duty, honour, justice, religion, even decency, and accept moral obligations beyond present human endurance. Fortunately, contemporary man does not foresee this, or he would order a new Massacre of the Innocents."

"The right to live is *abused* wherever it is not constantly challenged."

"If you have made for yourself or picked up from your parents something that you call a religion, and you find that it does not fit the facts, scrap it and get one that does fit."

"What is all human conduct but the daily and hourly *sale of our souls* for TRIFLES?"

"When you read a biography remember that the truth is never fit for publication."

"A sufficient income is indispensable to the practice of virtue. The man who will let any unselfish consideration stand between him and its attainments, is a dupe, a weakling, and a pre-destined slave."

"Do not waste your time in Social Questions. What is the matter with the poor is poverty: what is the matter with the rich is Uselessness."

"The care to get what you like, or you will end by liking what you get."

"I can do without your love, but not without your respect."

"*Are* you going to spend your life saying *ought*, like the rest of our moralists? Turn your *oughts* into *shalls*, man!"

"There is no future for men, however brimming with crude vitality, who are neither intelligent nor politically educated enough to be Socialists."

"Only those who have helped themselves know how to help others, and to respect their right to help themselves."

"The survival of the fittest means finally the survival of the self-controlled, because they alone can adopt themselves to the perpetual shifting of conditions"

"Men are wise in proportion, not to their *experience*, but to their *capacity* for experience."

"The Christian doctrine of the uselessness of punishment and the wickedness of revenge has not, in spite of its simple common sense, found a single convert among the nations."

"Give a man health and a course to steer, and he'll never stop to trouble about whether he's happy or not"

"No one feels helpless by the side of the self-helper."

"Man raises himself from mere consciousness to knowledge by bearing more and more to face facts and tell himself the truth."

"Only the other day our highest boast was that we were *reasonable* human beings. Today, we laugh at that concept, and see ourselves as *willful* creatures."

"In Heaven you live and work instead of playing and retending. You face things as they are; you escape

nothing but glamour, and your steadfastness and your peril are your glory."

"Democracy cannot rise above the level of the human material of which its voters are made."

"Every genuinely religious person is a heretic, and therefore a revolutionist."

"Live in contact with *dreams*, and you will get something of their *charm*, live in contact with *facts*, and you will get something of their *brutality*. I wish I could find a country where the facts were not brutal, and the dreams not unreal."

"'All the world's a stage'; only the privileged few are allowed behind the scenes."

"We have no more right to *consume* happiness without *producing* it than to consume wealth without producing it."

"The more a man possesses over and above what he uses, the more careworn he becomes."

"You cannot have power for good *without* having power for evil *too*."

"Activity is the only road to knowledge."

"A fool's brain digests philosophy into folly, science into superstition, and art into pedantry."

"The person who is willing to do anything to please everybody is a universally and deservedly despised and disastrous person."

"Our ideals, like the gods of old, are constantly demanding human sacrifices."

"Absolute honesty is as absurd an abstraction as absolute temperature or absolute value."

"The man who is strongly, ably egotistically, and therefore self-respectingly wicked may be crowned or hanged, as the case may be, according to his failure or success; but he is not *despised*."

"We must either breed political capacity, or be ruined by Democracy."

"Excess of insularity makes a Britain an Imperialist"

"Need makes everything"

"The destroyer of ideals, though denounced as an enemy to society, is in fact sweeping the world clear of lies."

"What is really important in man is the part of him that we do not yet understand"

"In this world if you do not say a thing in an irritating way you may just as well *not* say it all, because people will not *trouble* themselves about anything that does not *trouble* them."

"Leave it to the poor to pretend that poverty is a blessing. Leave it to the coward to make a religion of his cowardice by preaching humility."

"Monarchy is a device for combining the inertia of a wooden idol with the credibility of a flesh and blood one."

——.O.——

A PROBLEM --If an author with a view to hasten the publication of a compilation meant for free circulation distributes his manuscript to two printers in stead of one, finds it delayed longer than it would have otherwise been, and also finds it disfigured, at places by the Printer's Devil, shall he thank the printers, his Fate, the Fate of the public or his Ethics that prompted him to hasten to be 'serviceable'?--V M Shah